Evangelical Christendom.

AUGUST, 1876.

THE MONTH.

THE interest of all Europe is now concentrated on the scene of action in the East. Diplomatic and military movements rapidly succeed each other; rumours of every kind are rife, but reliable information is scant, and hard to be obtained. Under such circumstances, and with motives so strong on both sides to misstate, pervert, or entirely suppress facts of a disagreeable or unwelcome kind, who can wonder that, especially from the actual seat of warfare, statements the most contradictory should come? Hence we hear equally of Servian victories or defeats, of Turkish triumphs or reverses, according to the source whence these conflicting tidings are received. Amidst this confusion and uncertainty, however, one thing appears to be established—that the Servian advance has been checked, and that the entire front of Prince Milan's army, after various engagements and skirmishes, more or less important, with the Turkish troops, has been driven back from the position it had first secured. As regards the military strength and the strategical position of the respective combatants, there is nothing to indicate an early or decisive termination of the war, but rather every prospect of it becoming a chronic, long-continued struggle, inflicting countless evils on Christians and on Turks alike, impoverishing and ruining the country of both, and producing no result save the intensification of their mutual animosity. That very localization of the conflict which is supposed to be secured by the policy of abstention agreed to by the Emperors, and which, for the present, has allayed the apprehensions of a general European war, of itself points to an element of delay and of uncertainty in relation to the issue of the strife. The policy and aims of the Princes, alike both of Servia and Montenegro, are, of course, direct and clear. They demand, and are determined to obtain, the autonomy of the insurgent provinces of Turkey. They insist that these provinces shall be independent of the Porte; and to aid the insurgents to achieve that independence they seek to fan into a flame the spirit of insurrection in other provinces not yet in actual revolt. Ultimately, they doubtless contemplate what Austria, if possible, is determined to prevent,—the formation on its frontiers either of a strong Slavonic empire, or a confederation of Slavonic States, under the powerful patronage and protection of the Czar. But unassisted, their strength is not equal to the task they have so boldly undertaken. In their common patriotism, their common faith, and their common antipathy to Turkish oppression and misrule, they have a bond of union which of itself makes them a standing menace to the foe; but their numbers and resources are utterly inadequate to cope with the overwhelming odds which Turkey can command against them. Austria is hostile to their object; Russia, if we may believe Lord Derby, is unprepared for war. A policy of abstention, therefore, is adopted; the Powers meanwhile carefully noting the progress and prospects of the war, and reserving to themselves the right to interpose when their moral influence shall be most effective with the combatants. Such an outlook is not promising. We may, however, be thankful that the horrors of a general European conflict have not

been let loose upon the nations. We trust that the tone of public feeling in this country will deter the present Government or any other from committing us to any Turkish alliance. The time is long past when British statesmanship could safely identify itself with the maintenance of Mohammedan domination in the East. The prevalent antipathy of this nation to Turkish supremacy over Christian populations has been tenfold increased by the recent Ottoman barbarities. The atrocities perpetrated in the disaffected provinces by the Turkish troops employed to quell the insurrection have excited universal and intense abhorrence. Rapine and massacre, the wholesale destruction of unoffending villages, the slaughter of defenceless women and children, are outrages which the British people and the British Government never can condone. It may be, as the Premier declares, that excesses at which humanity might blush are not committed only by the Turks, although it seems clear that the latter have far surpassed the Christians both in the number and the cruelty of their misdeeds; but it is obvious that some allowance must be made for men writhing under tyranny; and although no amount of barbarity can justify reprisals, there is a difference between outrages committed by men in authority in the very wantonness of power, and those to which, in the frenzy of vindictive desperation, men deprived of all their rights may be impelled. The Powers of Europe may well demand from the Porte that this war shall not in future be stained with acts of aggravated and gratuitous barbarity; that the conflict, if it must go on, shall be conducted in a manner conformable to the usages of modern European warfare—that is, with the view of inflicting the least amount of suffering possible on the populations inhabiting the seat of war. An energetic and indignant protest from the English Cabinet in this matter is imperatively called for; and we trust that public opinion, as expressed in the British Parliament, will induce its immediate adoption.

The Centenary of American Independence has this year, as was natural, been universally and enthusiastically kept by our Transatlantic brethren. The ordinarily recurring anniversaries of the 4th of July always call forth an amount of jubilant feeling which, in a nationality at once so extensive, so influential, and so comparatively young, is not only pardonable but patriotic, and deserves not the blame but the sympathy of other and of older states. Of late years, especially, these occasions have been marked by an absence of all acrimoniousness towards the mother country, a desire to bury in oblivion those events for which the present generation of Englishmen can in nowise be responsible, and an endeavour to dwell, not so much upon the causes of the great American revolution as upon the fact itself and its far-reaching and (from a Transatlantic point of view) glorious results. These features have been prominently characteristic of this first Centenary commemoration. Of late the improved tone of feeling in each country towards the other, the mitigation of national prejudice, and the growing desire amongst intelligent and right-minded men on either side of the Atlantic for increased sympathy and closer union between the two great Anglo-Saxon nations of the world, have gradually prepared the way for the expression, at this commemorative festival, of sentiments calculated to draw more nearly together the two peoples already so closely allied in blood, in language, in religion. That it has been so we unfeignedly rejoice. There is no reason whatever why the differences which obtain between England and the United States, whether in institutions and laws, or in matters of social and domestic life, should lessen that concord which should ever exist between nations bound together by such high and holy ties. The points of divergence between Britain and America, as compared with the points of affinity, are infinitesimally small. Britons and

Americans alike may surely tolerate each other's institutions, ways, and habits without any sacrifice of principle, whilst each nation continues to prefer what is decidedly and distinctively its own. That these truths, amongst the better portion of each people, should now be so generally recognized, and especially that they should find expression on an occasion like the Centenary, when feelings of self-exultation amongst our brethren beyond the Atlantic might not unnaturally be expected to prevail, is a most cheering indication of the times. It has been said that England and America united might defy the world. We desire not to see them placed in any such defiant or antagonistic position to the other nations of mankind. Rather would we see the value of their union exemplified in combined endeavours to extend to those other nations the blessings they themselves enjoy. Some good work in this direction has already been effected; but there is ample and abundant room for more. Our intercourse with the United States increases; our relations with their inhabitants, commercial, domestic, and religious, grow closer and more complex every day. Even the daily lives of many of us are intertwined with those of friends and cousins in the Western world. The two Governments may co-operate for high political ends, the two peoples for almost every object that can benefit or bless humanity. To provoke one another "unto love and to good works" is therefore the only rivalry which should ever obtain between the kindred nations of Great Britain and America.

Many cheering indications, satisfactory to the feelings of all right-minded and philanthropic men, point to a decided advance in public opinion on the great question of temperance, so important alike in a social, an economic, and a moral and religious point of view. One of the most important of these is the withdrawal by the Government of their opposition to Mr. R. Smyth's Bill for the suppression on the Lord's-day of the sale of intoxicating drinks in Ireland. Public opinion in that country is in favour of the measure, but it has been opposed in the Imperial Parliament on the ground that its enactment would lead to agitation for a similar law for this country—an agitation which would excite the hostility of the public-house interest, and with which public opinion here would no way sympathize. Second thoughts, however, and an adverse majority in the House of Commons, have led to wiser counsels, and Ireland is to have its own way in this important matter. On every ground this conclusion was the one to be desired. Apart from the question of temperance itself, Ireland has a right to just and equal legislation with this country; and if that right must be conceded, when the circumstances of the two countries differ, and their public opinion is not the same, justice and policy demand that the legislation to be adopted for each should be conformed to its own wants, and accordant with the wishes of its people. From a temperance point of view, we believe that the passing of Mr. Smyth's Bill will, even in this country, produce on public opinion a powerful effect. Another proof of the progress which that opinion is making, is found in the success of the Archbishop of Canterbury's motion, in the House of Lords, for the appointment of a Select Committee to inquire into the prevalence of intemperance generally, and into the manner in which habits of drunkenness have been affected, whether by recent legislation or other causes, social or political. No less than 8,000 clergymen signed the memorial on which the Archbishop felt himself impelled to act. Amongst other important points, the inquiry is to include the *modus operandi* of the present system of licensing public-houses, the laws affecting beer-shops, and the propriety, or otherwise, of allowing grocers to sell intoxicating drinks. These are all important aspects of this great social question. Should the inquiry be judiciously and earnestly conducted, it cannot but be beneficial. The more the attention

of the nation is directed to the evils flowing from the present system, and which have so long constituted a blot upon the fair fame and reputation of our country, the more will the people and the Parliament be convinced that vigorous means must be resorted to insure their final and effectual repression.

The attention of the House of Lords has recently been called, by Lord Oranmore and Browne, to the rapid growth of the practice of confession, the extent to which it now prevails in the English Church, and the open manner in which its observance is enjoined and enforced by a numerous section of the clergy. The discussion that ensued, and in particular the speech of the Bishop of London, clearly show—first, that the Episcopal Bench generally, of whatever school, regard the practice as contrary both to the doctrine and discipline of the Church; and next, that they are not likely to interfere, in any vigorous or effective way, for its suppression. The Bishop's remarks on the difficulty of dealing with the subject, the superiority of moral to coercive means, and the undesirableness or even impropriety of ecclesiastical prosecutions for the punishment of religious error, strike us as beside the question. All this may be conceded, and yet the fact remain, and be deeply and intensely felt, that men who occupy a certain position and receive fixed emoluments that they may teach the doctrines and uphold the worship of a certain Church, ought not to be allowed to violate with impunity their pledges to the nation. Legal interference with such men is not persecution, nor are attempts to abrogate their practices any violation of the rights of conscience. When they are prosecuted or even deprived, it is not for their opinions, but because, holding them, they have no right to the position they occupy or the offices they fill. The distinction is important, and cannot be too often or too persistently drawn.

Our Ritualistic opponents are ever on the alert in the propagation of their views, and ever ready when opportunity occurs to boast of their advance, and to note with exultation the feats accomplished by their party. At the recent annual meeting of the "Confraternity of the Blessed Sacrament," the very aim of which is to promote belief in the "real presence" in its grossest and most materialistic form, votes of thanks were passed to Canons Liddon and Gregory for the changes effected by them at St. Paul's. The Confraternity correctly judge that for the Romanizing party to obtain control over the Metropolitan Cathedral, to transform its services, and to make them the vehicle of promoting, by their symbolic teaching, the progress of the "Catholic revival," would be indeed a signal triumph for their cause. What in this direction they have gained is, it seems, but the prelude to greater changes yet to come; for it was openly avowed that so soon as public feeling would permit, a suitable "altar" would be erected, and many further "advances" in the Ritualistic sense made in the Cathedral. It has long since been clear that with the so-called Catholic party the time for concealment of ulterior objects has entirely gone by. Ultimate ends are no longer hidden, but are boldly and openly proclaimed. The British people are distinctly told that, so soon as they themselves will allow it, both their religion itself and its outward practice will be changed. The responsibility for the further progress of Romish doctrine and worship in our midst is thus thrown upon the nation.

The opening of a Ritualistic church at Bermondsey has recently been prohibited by the clergyman of the parish in which it has been built. This is an unusual case, and it would be well if the example thus set could be followed, wherever practicable, by Evangelical incumbents. Such authority, however, can be wielded only for a

time. When a church has once been endowed and consecrated, the parochial clergyman has no further power to prevent its use. Any check, however, upon Ritualism may be serviceable; and, at any rate, an incumbent exercising such a power has the answer of a good conscience in doing what he can. We observe that the only brother of the Duke of Hamilton has recently become a priest, and at the chapel of the Carmelite Monastery at Kensington performed his first high mass, with much display and pomp, and in the presence of a large and fashionable audience. This fact is viewed with interest, inasmuch as the new priest is the heir to this opulent and well-known Scottish dukedom.

An instructive commentary on the folly of educating young people in doctrines scarcely distinguishable from those of the Church of Rome, and expecting them nevertheless to abstain from joining its outward and visible communion, is afforded by the case of Earl Nelson's son, who, after a preparatory training under one of the most advanced of Ritualistic clergymen, has just taken that final and decisive step. The Earl himself is naturally and justly indignant that the Romish priest to whom his son applied should have advised him at once to join the Romish Church without any previous communication with his father. In this feeling all English parents will heartily concur, and will, thus far, afford the Earl the fullest measure of their sympathy; nor, in the correspondence which has ensued, will the vindication of himself attempted by the priest in question be regarded as of much avail. The noble Earl, however, does but reap as he has sown. At the deception practised on himself he is rightfully aggrieved, and is no doubt correct in affirming that his son's baptism at the Brompton Oratory was hastened lest he himself should, by interposing his authority or his counsels, succeed in preventing it. But a father who commits his son to the spiritual guidance of such a man as the well-known Curate of St. Alban's, Holborn, has but to thank himself if a son thus taught becomes more consistent than his teachers, and unites himself to that fellowship in which alone their principles are fully and completely carried out. Fathers thus acting, when they complain of the "perversion" of their children by Romish priests, lay themselves open to the retort of Father Bowden in this instance, that, whilst certain Anglican clergymen practise confession, celebrate mass, invoke the saints, and prescribe the recital of the rosary, "conversions will follow, which, sudden as they may appear, are but the necessary consequence of such a line of conduct."

A recent judgment in the Court of Chancery illustrates the jealousy with which Romish ecclesiastics guard the training of the offspring of "mixed marriages," and their intense aversion to Protestant relatives having in the least degree any contact with or control over children pledged to be brought up in subjection to the Papacy. Monsignor Capel sought the intervention of the Court to prevent the daughter of the late Count de Stacpoole, a little girl of nine, from even living with her aunt, because the latter was a Protestant, at least in name, although she was bringing up the child in Romish principles, under the strict supervision both of a Roman Catholic governess and a Romish priest. This kind of intolerance is frequently displayed when, as the condition of a marriage between a Romanist and a Protestant, a promise is exacted that the children shall be educated in the religion of the former. In the case now referred to a compromise has been arrived at; but in the extreme vigilance and sensitiveness which, respecting it, the Romish priesthood have evinced, Protestants may and ought to find alike an example and a warning—a warning

against mixed marriages, which are generally the proof of indifference to religion in one or other of the parties, for how can two walk together in the highest and holiest relationships of life except they be agreed?—an example, inasmuch as did Protestants but evince half the earnestness in preserving the young committed to their charge from contact with Romish error that Romanists manifest in preventing the children under their control from becoming even acquainted with the principles of scriptural Christianity, we should not see the children of nominal Protestants in such numbers as we do seceding to the Church of Rome. The intolerance and exclusiveness of our opponents must of course be avoided, but we may well take a wholesome lesson from their earnestness and zeal.

That the lay element in the Wesleyan body shall receive its due representation in the Conference may, we apprehend, be now regarded as resolved on. The committee to whom the question was referred has suggested that, in future, the General Conference shall consist of an equal number of laymen and of ministers, and with this provision the great bulk of that religious community will doubtless be content. It is not to be supposed that, after such a resolution, carried as it was by a majority so large, any further opposition in the Conference itself will retard the execution of the project now agreed upon. The importance of this step, at such a crisis as the present in ecclesiastical affairs, we can scarcely estimate. The Wesleyans in the past have done good service to the cause of Christ, both in the direct propagation of the Gospel itself, and in bearing a decided testimony against those errors wherewith Romanism and Ritualism have sought to pervert or suppress the plainest teachings of the Word of God. In time to come we may confidently hope that the zeal and activity of the body generally will receive an energetic stimulus from the share which all its members will henceforth exercise in its due and efficient administration, and the responsibility they will feel in its entire action as an honoured and influential section of the Christian Church.

Painful tidings have recently come to hand respecting outrages and massacres committed upon Christian missionaries and native Christians in one of the provinces of China. According to the accounts received, these outrages appear to be the outbreak of a fanatic zeal amongst the pagan population, and instead of being repressed by the local authorities, have by them not only been connived at, but encouraged and fomented. Whole villages and hamlets have been burned, the Christians have been either slain or driven from their homes, and those pagans who have sought to protect them have been threatened with similar treatment both by the mob and the authorities. No special reason is assigned as the immediate cause of the outbreak. It is important that prompt inquiry should take place into this murderous affair, and that our Government should make such remonstrances to that of China as may insure effectual protection being given both to native converts and to missionaries.

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

Paris, July 18, 1876.

THE CRISIS IN THE FRENCH REFORMED CHURCH.

The state of the Reformed Church of France since the attempt at compromise is that of indescribable confusion. Friends and foes are equally discontented, and the members of the Permanent Commission of the Synod, whether they acted officially or as individuals, have to bear no measured expression of Protestant disapprobation. One calls the compromise "the bankruptcy of the Synod;" another, "a capitulation after the victory;" another, the commencement "of the ruin of the Reformed Churches of France." Consistories are meeting to protest, and every day we hear of new protestations. The Rationalists are not more satisfied than the Orthodox; the Liberals gain nothing (says one), but exchange the preventive system for the repressive. One of their journals regards it as a temptation and a premium offered to hypocrisy, and, in the name of the dignity of the Liberal pastors, claims for them the right to attack error wherever they see it, to combat the Apostles' Creed and its dogmas, instead of consenting to a "hypocritical" silence. But there are fine shades of opinion even in this new contention. From Paris a correspondent of a Genevan Liberal journal expresses his thanks to his friends for the concessions they have wrung from the Orthodox: "When there is a desire that the mantle shall not be torn, one must not *look too closely at the threads which keep it together*"! The essential point is, that without pledging one's conscience no rent shall be made. An Orthodox pastor of Paris trusts to the honour of religion and of human nature that the Rationalists will not enter the Church under false colours! How little experience warrants this hope, we need not say. That honour and conscience are necessarily warped and led astray when not based on definite truth is obvious. The honourable and pious men who are among the partisans of the agreement suppose that Rationalism is but an accident in the Church, upheld by a set of noisy malcontents, and that it will be quietly preached and lived down. The others, on the contrary, say, "A little leaven tends to leaven the whole lump." And with all this fearful skirmishing, spirituality dies out, and the Church of the Reformers, whatever the reality may be, presents the *appearance to the world*, not of solid theologians rallying around a glorious standard of truth to defend it from the foe, but of a set of bickering partisans quarrelling over the last shred to which they have torn it with their own hands, and to which they cling because it will insure them State assistance. Oh, we know that there are far different and nobler motives in many hearts, and very much mist and self-deception in others, and much learned "making the worst the better reason;" but the world without looks not so deep, and fatal is the effect. Surely it is a time for those who know the power of God to cast the whole burden upon Him, by earnestly praying for brethren in such tremendous peril.

THE PROBABLE ISSUE.

The *Evangéliste* declares that none but clear and frank solutions will henceforth have a chance of success, and of these it sees but two: that of the Liberals, which consists in leaving both tendencies with equal rights in the Church; or else to acknowledge their incompatibility and separate *at once*—Orthodox one way, and freethinkers the other. The lowering standard and sliding-scale of doctrines will probably prevent the adoption of the latter course; but if the former is decided upon, the whole contest which for years has vexed the Church and wasted her strength will have been in vain. What else but a revival of faith in the grand standard doctrines of a living Christ could clear away these mists and bring out the Church energized by the Spirit of the living God? Then the battle would be short and decisive, for the arm of the Lord would be there. It is somewhat refreshing to turn to other themes. The

WESLEYAN METHODIST CONFERENCE

took place in June at Anduze. The work is, in general, encouraging. The publication of a new edition of the Church Rules and the Profession of Faith was voted; and a vote was also given in favour of the Society, now in course of formation in Paris, for the Defence of Religious Liberty, and of the General Interests of Protestantism. Several deeply interesting questions were discussed—among others, the legitimate use of the Old Testament in Christian teaching, and the means of

reviving religious life. The latter was experimentally treated. God forms His instruments; they must be docile in His hands, filled with faith and the Holy Ghost. Prayer for one's pastor was urged. The cause of revival of spiritual grace is the living Spirit of God, and when the pastor is filled with the Spirit conversions take place. Spiritual workers were also urged to draw the net as well as throw it.

DEMAND FOR PROTESTANT PASTORS.

Letters come in telling of villages *entreating* for Protestant pastors; in one case the bishop offered any concession, but the people said, "Nay, we must be Protestants;" and they crowd around the pastor and beg him to stay, and bring francs and sous to pay the rent of a room to preach in. Surely the enemy knows what he is about when, in the face of thousands who thirst for truth, he chains down to Church questions and party strife those who could gather souls for Jesus.

THE BIBLE CARRIAGE

has visited, since January, the departments of Cantal and Aveyron, where it is traversing the mountainous regions, intending to pass towards the South for the winter. In February it got into regions where a *patois* alone is spoken, where reading is scarcely known and not wished for by the peasants. To travel twenty-two leagues across snow and ice to reach a fair where in a quarter of an hour all your hearers melt away, refusing to listen to what they do not understand, and to accept what they do not know how to read, is somewhat disheartening. But in other places decidedly hopeful scenes take place. The carriage is worked by M. and Mme. Pointet, under the care of the Neuchâtel (Swiss) Society for the Evangelization of France. From the commencement of this work, in 1871, they have sold 638 Bibles, 19,677 Testaments, 20,460 Gospel almanacs, 45,669 wall tracts, and distributed 274,000 portions of Scripture.

PILGRIMAGES, ETC.

The pilgrimage to Lourdes was numerous, there being about 60,000 persons, to see the coronation of the statue with a crown worth 50,000 francs. Innumerable Demetriuses on a small scale make it a regular fair, and inns gather a harvest; yet complaints were heard that trade was falling off. The bishops, in their address, thanked the Pope "for having exalted her whose virginal foot crushed the serpent's head at the first, and who has throughout all ages conquered all heresies"!

The pilgrims of Paray-le-Monial complain of that shrine being greatly abandoned this year.

The Municipal Council of Versailles, like those of Lyons, Marseilles, Toulouse, Avignon, and others, refused this year to vote the sum hitherto given for *reposoirs* or street altars for the *Fête-Dieu* [feast of Corpus Christi].

A petition is being signed against duelling in the army. Another petition from Marseilles demands the suppression of the order of Jesuits in France.

The Society for the Protection of Animals has offered a prize for the best paper against the abuse of vivisection.

POSTSCRIPT.

July 21, 1876.

The delegates of the "Liberal" Churches met at Nîmes on the 12th and 13th of July to consider the project of pacification, signed the following resolution: "Considering that the need of union and peace has affirmed itself with increasing strength; that the present struggle tends to weaken the influence of Protestantism in our country, and turns aside its activity from useful works, while it painfully wounds Christian souls; that the negotiations recently carried on in view of peace in a fraternal spirit by the authorized representatives of both tendencies, have given a visible consecration to this feeling; that the negotiators of the Orthodox party have frankly acknowledged that in the bosom of Protestantism there undoubtedly exist two ecclesiastical principles, and that a *modus vivendi* must be found corresponding to both principles without sacrificing either to the other; that they have given a first serious realization to this idea by their solemn promise touching the withdrawal of the obligatory character of the Profession of Faith; that the words in the project of union, 'The general faith of the Church,' do not imply that those who refuse to adhere to the Declaration of Faith cease to be legitimate members of the Church; that the reading of the Declaration of Faith, which is to be mentioned in the deed of ordination of pastors, remains optional as to the mode, and has no other aim than to make known the document to Liberal candidates; that in this spirit the Liberal pastors may pledge themselves solemnly towards the Church and towards themselves not to attack the Declaration of Faith, insomuch as it shall be reverenced, and not be the object of aggressive polemics, a reciprocity of reverence for their own convictions being expected in what concerns the electorate; that according to the very terms of the agreement, if the Liberal Churches ac-

cept, in view of conciliation, the reconstitution, according to the synodical prescriptions, of the presbyterial councils and the consistories, it is to be remembered that the mode of doing so was left by the Synod to the prudence of the consistories, and that it was understood that the acceptance would in nothing hamper the right of the Churches to propose in the approaching synods such modification in the electoral regulations as might appear desirable; that for them this is the bearing of the treaty of fraternal agreement which is proposed for their adoption, and that the text they accept is in their minds indissolubly bound to this interpretation, which clears and explains it;—for these reasons the Liberal delegates accept the agreement come to between the members of the Permanent Commission of the Synod and those of the Liberal Commission of Pacification, and give the latter the charge of taking the necessary steps to insure its prompt realization.

"The assembly declares also that every legal means shall be carried out in favour of the Liberal fraction of the Reformed Church of Paris, and of every other suffering fraction of the Church, whatever be its shade of opinion, in order that they shall obtain satisfaction for their religious wants. It depends on the impartiality of the Minister of Worship to protect acquired rights, and to guarantee the *status quo* to those Churches which from conscientious scruples may not be able to adhere to the conditions of the union.

"Necessarily the acceptance [of the compromise] by the Liberals remains absolutely subordinate to the ratification of the agreement by the next Synod, according to the very terms of the act—viz., that if the agreement be not ratified by the Synod, the respective positions of all parties will remain as before.

"The present treaty of agreement shall be without delay communicated to the presbyterial councils and consistories, and will not receive its effect until after ratification by the Liberal Churches.

"The assembly, strong in the uprightness of its intentions, gives its cause and that of the Reformed Church of France into the hands of God."

POSTSCRIPT, No. II.

July 22.

The Permanent Commission has just issued the following:—

"In presence of the protest of the Orthodox party generally against the project of agreement, the members of the Permanent Commission who signed it *withdraw their signatures*. They will publish a manifesto, in which the motives of their determination will be explained."

Surely all will join to congratulate the brethren on this happy escape from a fatal error, "generous" in intention, but the veriest snare that they had yet fallen into. Doubtless, the interpretation given to the terms of agreement by the Liberal Conference at Nîmes served to open the eyes of the Commission.

SPAIN.

PROGRESS OF EVANGELICAL EFFORT.

The Rev. Henry R. Duncan, who is labouring at Seville, in connection with the Spanish Evangelization Society, writes as follows to the Honorary Secretary:—

SEVILLE AND THE GALLEGOS.

While on every hand the Romish Church is doing all in its power to hamper us in our operations, we have every reason to thank God and take courage. The Lord's work is prospering in spite of, and in some cases even because of, priestly opposition. . . . In our own congregation in Seville, while there have been many losses from death and removals, there have been many additions to take their places; some being gained by the mission preaching, and some having come from other places. The congregation is very good on Sabbath evenings, numbering generally between three and four hundred. There were large numbers at the Communion service on Thursday evening, April 13, and at the sermons on the Seven Sayings of Christ on the Cross, on Friday, the 14th, between twelve and three P.M., besides a continually changing crowd inside the entrance, listening for awhile and then leaving to visit other churches, as is the custom here. I admitted three new members to the Church after having instructed and examined them and receiving from them a public profession of their faith before the congregation, and I had to reject four applicants. The schools are prospering as usual; and the new mission to the Gallegos, which was brought to a standstill for several weeks by the opposition of the landlady of the corral, at the instigation of others, has in God's providence been

re-opened, through the intervention of the Gallegos themselves. In

GRANADA

the congregation is larger than formerly, and the membership much the same as before; on last Communion occasion fifty-six partook. But this is in spite of very bitter and determined opposition, the bishop himself going to the owners of houses and begging of them—willing, he says, to go on his knees to beg them—to turn the Protestants out of their houses. In that not very high and somewhat obsequious class, the presence of a live bishop in the house goes a great way; and while, according to the law that forbids the turning out of a tenant till he has found another house, with certain restrictions, the tenants are in a measure protected, the effect, on the whole, is bad for aggressive work, though the Protestants remain faithful in spite of all. Señor Alhama is in good health, and hopeful. In

MADRID

the church is sometimes crammed to the door. Señor Cabrera has held the same services as we in Seville, and this week has evangelistic services every night. In

HUELVA

things have never before been so promising. The church is sometimes quite full, and the seed is fructifying most notably in the provinces. Don Pablo, who is in ill-health and living with me for a week or two to recruit, has lost all his old despondency in the work, and is full of joy because of the visible signs of divine blessing on his work in and outside of the capital. He had quite lost his appetite, but is regaining it here. In

CADIZ,

too, a remarkable work seems to be going on. Señor Hernandez has five houses, in which he preaches at stated intervals. The general attendance at them is from fifteen to thirty. But in one, a large house round a court, let out in rooms where chiefly gipsies live, he has had great encouragement. . . . The audience, to a large extent gipsies, and members of one of the Holy Week processions, after service begged him to return. Many have since come to his church, even during procession time, abandoning the processions; and on Sabbath last, during Communion service, they filled up both halls of his church as they were filled in the mission's brightest days.

LATER FROM CADIZ AND GRANADA.

[Under date of May 20, Mr. Duncan writes

Owing to ill-health, Don Pablo Sanchez and all his family were in Seville for a fortnight or three weeks, ending May 3, and all the work in Huelva was brought to a stand-still during that time. The people were impatient for his return, as well as the children for their teachers, and all were hailed with a hearty welcome on their return. The work is going on as formerly, with more than usual encouragement. I have information from the Rev. Mr. Ross, fully confirming Don Pablo's exceedingly hopeful and happy reports. Don Pablo, however, is far from well, being weak and unable to eat well, but it seems as if in his ministrations he is making very considerable advances in spirituality and power.

Señor Hernandez, of Cadiz, is full of his various stations in the town, in which he is sometimes engaged preaching every day in the week. The priests, of course, in some parts are aroused to strong opposition, but where their influence has prevailed with one, a new combination has immediately been found for carrying on the meetings as before, and the numbers have increased considerably in the smaller gatherings, and this in turn has an influence in swelling his church meetings. Dr. Vines, who knew Señor Hernandez in Africa eleven years ago, and has recently gone to Glasgow from Monte Video, and has been making a tour thence through Spain, brings me a very satisfactory account of the work in Cadiz, only grieving that the schools should be so far behind for want of support.

Señor Alhama is going on well in Granada: sixty-eight partook at his last Communion. He is very anxious to open a night-school in the outskirts of the town, where he believes that a great work might be done at a trifling expense. He desired me to recommend this, as I heartily do, having spoken over the matter with him. He has bought a house, payable in instalments during twenty years, in a village some leagues from Granada (where he has been accustomed to have services), that he may not be interfered with by priests influencing proprietors; and he means to fit it up and get it when possible for night-schools as well as services. For night-schools he must wait until funds be provided him.

GERMANY.

[From our own Correspondent.]

Prussia, July 21, 1876.

CONSERVATIVE PROGRAMME—SECULAR INSTRUCTION.

Since my last letter the Prussian Parliament has been adjourned, so that for the moment there is some rest in home politics. But the parties are already preparing for the next elections, which will take place in October for the Prussian, and in January for the German Parliament. The Conservative party begins to display great activity, hoping to gain ground. A new Conservative organization has been created, composed of men from all parts of Germany. I only mention the programme here as far as it concerns religious questions. It considers the present conflict with Rome, which the Liberal party has converted into a conflict with Christianity in general, as something unfortunate for the country, which ought to be terminated. The Conservatives will assist the Government in opposing the unjust claims of the Roman See, but it will at the same time oppose every interference of the State with the internal affairs of the Church. In this respect they wish a revision of the so-called May Laws, and also claim greater liberty for the Evangelical [National Protestant] Church. They also protest against the introduction of mixed schools, and wish much to see the religious character of our primary schools retained. The latter question will probably occupy Parliament during the next session. Two members of the House of Lords have recently questioned the Minister of Public Worship as to why he had introduced some mixed schools into the Rhine province. Dr. Falk only showed in his reply that the law entitled him to do so, but seemed to avoid an answer on the merits of the case itself. It certainly is remarkable that the Government should have called several clergymen to account for having taken part in demonstrations against secular instruction, though they were school inspectors. The clergymen in question firmly replied, that not the school inspectorship, but the pastorate was their principal office, and that they could not remain school inspectors if it prevented them doing their duty as pastors, and that as such they were bound in conscience to show their congregations the dangers of purely secular instruction.

THE SUNDAY OBSERVANCE MOVEMENT

is steadily advancing. The society already mentioned has organized itself in Berlin, and in religious conferences held elsewhere attention is specially called on the subject. At one of these it was shown that the desecration of the Lord's-day had greatly contributed to increase vice and crime. The Central Committee for Home Missions has petitioned the Board of Trade at Berlin to diminish the traffic on the State railways on Sundays; but the reply was purely negative. On the other hand, the new President of the Imperial Chancery, Mr. Hofmann, has ordered that in all public offices over which he has the control no work shall be done on Sundays. It is necessary that in this respect public opinion should be educated. The Committee for Home Missions has made a collection of all the laws throughout Germany bearing upon the observance of the Lord's-day. These laws are to some extent very good, but practically they are never or but seldom enforced. The spirit of the age is against sanctification of the Lord's-day. The new society in Berlin has been severely attacked by the Liberal press, and even the decree of Mr. Hofmann has been censured. It will not be quite easy to influence public opinion in a different direction, but the work must be done; and gradually the feeling will gain ground that there is no real liberty as long as men are obliged to work on Sundays.

OPPOSITION TO SUNDAY-SCHOOLS.

Every Christian work must undergo trials in the present day. Sunday-schools have had twelve years' time to develop themselves in peace, and we may thank God for a decided progress. Now some "Liberal" parochial councils in Berlin have begun to work against the Sunday-schools. Fortunately, the High Consistory has warmly defended the Sunday-schools, but one of the Berlin district synods has requested a further investigation of the matter. The "Liberals" are always wishing for a greater participation of laymen in religious matters; but when laymen stand up to do religious work they are generally attacked even more than clergymen themselves. Let us hope that Sunday-schools have gained ground sufficiently to gather new strength, and not to lose by the storm now directed against them.

CHURCH TAXES IN HESSE.

In the Grand Duchy of Hesse the Synod has voted Church taxes for the most necessary requirements of the churches. The tax is very small indeed, yet the thing has brought commotion into all the congregations. A number of people refuse to pay; others declare their separation from the Established

Church; others, again, hold meetings to protest against the measure of the Synod. The Synod is chiefly composed of "Liberal" members, and the present difficulties show that Rationalism has not in itself the power to constitute a church. It can destroy, but not build up.

AUSTRIA.

THE CHURCH IN THE TYROL.

At the commencement of the year, as our readers will remember, the intelligence went the round of most of the public papers that the religious intolerance of the Tyrolese local Parliament had at length been overcome or set aside by the firmness of the Austrian Government and of the Emperor. Up till the close of 1875 Tyrol had boasted of being the land of "one belief" ("Glaubens-Einheit"), and no Reformed congregation was at liberty to constitute itself in these stern valleys. For a number of years, indeed, the Protestant communities in Innsbruck and Meran had been in the enjoyment, more or less regularly, of Christian ordinances, but they have not been recognized nor permitted to hold property in their own right. The pastor was not the minister of a congregation, for none such could exist; and while he could preach and administer the sacraments, the register of births was kept in Salzburg; and the banns of marriages to be consummated in the valley of the Etsch had to be proclaimed on the other side of the Alps, on the banks of the Salzach.

Happily, in the providence of God, all this is now changed, and there is a prospect of soon seeing in the towns we have named properly constituted and organized charges. The latter of these, Meran, to which we wish at present to draw attention, is situated, as is well known, in the southern portion of the Austrian Tyrol, near to Botzen, and boasts of one of the finest climates in Europe—bright, dry, and still; while the scenery combines the grandeur of the Alps with some of the softness of wooded hill and spreading plain. It has been, for two decades at least, a winter resort for invalids, who, even in the colder months of December and January, can spend several hours a day in the open air, walking or sitting in the sun; and while the season lasts some months longer than in similar places in Italy and the south of France, its great elevation (1,000 feet above the sea level) and the proximity of the snowy mountains and glaciers render the atmosphere most invigorating. The visitors in winter are for the most part Germans or German-speaking; but in autumn, during the grape season, our own nation is well represented, and English divine service is conducted in the town for more than two months.

Up to the present time the Protestant brethren, including a few families resident in the place, but consisting for the most part of visitors, had been worshipping in a hall, the gift of a pious Prussian officer, which was by him vested in trustees till such time as the property could be assumed by a congregation. But it has long been found too small, and "many who came for divine service were obliged to return home without participating in the privilege, for want of room." The hall is besides low, and as a consequence the atmosphere vitiated, so that of the invalids who so need the consolations of the Gospel, not a few are every season prevented altogether from going to hear the Word of God.

We are informed that the church has recently been formally constituted, and the Rev. Mr. Richter, who has ministered there for some years, been chosen its permanent pastor. The next duty of our friends is the erection of a suitable place of worship, and to this task they have set themselves. So far, after setting aside a sum as an endowment—where members and income are so very fluctuating—they have barely sufficient to purchase a site for the new church. And an appeal has now been addressed in German and English, copies of which are before us, to "our brethren in the Evangelical faith," praying for assistance in carrying their purpose into execution. We may state that for several seasons now the present place of meeting has been put at the disposal of the English visitors for the holding of their services, and in the appeal a willingness is indicated to accord the like privilege when the new building has been erected. And when we consider that this little community stands almost alone as a witness for the clearer light of Evangelical truth in the midst of a most bigoted Roman Catholic population, we must feel how desirable it is, as the appeal says, that "the Evangelical brotherhood should be worthily represented." "Do not ask, before you help us, whether the church be founded on Lutheran or Reformed principles. The doors of our prayer-room are opened alike to Lu-

therans, Calvinists, and Anglicans, collectively or separately, and the same shall it be with our church, if God grant us the privilege of building Him a house."

Should these lines meet the eye of any who have derived enjoyment or benefit from a visit to this charming resort, they may perhaps be induced to afford a little help towards the proposed church. Contributions are requested to be sent to Pastor C. Richter, Evangelical Church, Meran, Tyrol.—*Correspondent of the Weekly Review.*

MADEIRA.

CHRISTIAN EFFORT AND POPISH PERSECUTION.

[From a Correspondent.]

Madeira, May, 1876.

There is a large field for the extension of our labours; the fields are white already to harvest, and reapers are to be had; but sooner than we expected have we been obliged to submit to a temporary check. The life of Mr. de Mattos has been twice threatened; it is not every one who is willing to run the risk of assassination, at all hazards. On this account Mr. de M. has, after a most effective and persevering course of preaching for nine months, requested permission to rest for a time. We therefore corresponded with Mr. Rendell, of Fegueira, asking him to come to our assistance.

June 3.—Mr. Rendell has from six to eight meetings a-week. At St. Antonio da Terra a meeting was held, and it was Mr. R.'s intention to hold one at Santa Cruz; but, through fear or otherwise, no one came from the town. Disappointed at this, he went to the Passeio (public walk), sat down, and on being surrounded by about fifty individuals, gave away about thirty little books. Having distributed them, he returned to the hotel, took tea, and went up to a back room to hold a meeting with the household. While the meeting was going on, the report was brought us that a party of thirty soldiers had arrived to arrest Mr. R. Mr. R. returned the answer: "Tell the people to wait till I have done with the meeting." The meeting over, we went down to see the soldiers, but found they had fled. Two days after we got the particulars of the visit we received from the soldiers. It was their design to commit an assault; but a sergeant, knowing of their intention, blew the trumpet call to bring the soldiers together, and our intended assailants had to run. This affair has caused a great sensation among the authorities, as nobody knows who is to blame.

June 14.—In the parish of São Roque there is a goodly number of Protestant Portuguese Christians; and lately the persecution has been so violent, they have not been able to attend the services of the Church in the afternoon. The women are subjected to a continuous fire of raillery and most abusive language; the men receive no better treatment, for they are stoned; and as the distance between the parish and our church is great, the journey is very trying to the spirit. As the women could not come to the meeting, and the men find it so hard that few dare show face, Mr. R. resolved to visit them. He met with them at a private house, and fourteen appeared. All enjoyed the meeting, and rejoiced at the prospect of another on the following Friday; and as the people requested me to accompany Mr. R., I did so, Mr. Stedman joining us. We rode as far as São Roque Church, where we dismissed our horses, to find our way along precipitous and narrow paths to our destination. At two places on the way we were attacked with stones, but a premeditated attack was prepared for us on our return. This attack was organized and led on by a soldier. While passing along a lane with a high bank, suspecting no evil, we were surprised by a heavy shower of stones falling immediately behind us; and as the showers followed quickly, it was evident that the plan of attack was not only organized, but premeditated, and provided for by a plentiful stock of ammunition. They aimed, however, so wide of the mark that only one of us was hit—viz., Mr. S. On a third shower falling, and the design intended being serious, Mr. R. climbed over a bank to get a view of our enemies, while Mr. S. and myself took refuge under a doorway. On finding themselves overlooked, the rascals ran away. On Mr. R.'s return we went into some grounds, where we were hid from view by a wall. Our object in doing this was to ascertain the name of the locality, and, if possible, get any other desirable information. While making inquiries one of our assailants, with red-hot face, came puffing along, and, on seeing us, so took guilt to himself that Mr. R. ran after him in order to have him identified. In doing this, he followed him into his aunt's house, which was instantly made the excuse for a murderous attack. Four persons—three men and a woman—immediately set

upon Mr. R. The woman and a man aimed with all their force the points of their "inchadas" at his head. (An inchada has the blade of a pickaxe and the shaft of a hoe.) Mr. R. caught the descending blades in his hands, and all the efforts of his antagonists could not wrench them from him. This showed them they had a man of great physical strength to deal with, and sobered them. As he left the field for the lane where he had left us, they followed him, headed by Ricardo Camacho, a man who had been imprisoned in Dr. Kalley's time for the murder of a Protestant. As the crowd gathered, and this man began to speak and act in a diabolical fashion, I stepped between him and Mr. R., partly to appease his wrath and partly to let Mr. R. off. As Mr. R. retired, stones were thrown at him over my shoulder, and at last Ricardo Camacho, becoming incensed with me for being in his way, struck me with his fist and knocked off my hat. Apparently awed by what he had done, he ceased his abuse and I got off, but not for more than one or two hundred yards, when we were again assailed by stones, but not being thrown with military precision, we easily escaped. This case has been handed over to the authorities to be dealt with according to law, for the whole parish is implicated in this conduct. The regedor, or judge, on hearing of the assault, said, in the presence of nearly a hundred people, it was a pity we had not been killed; and the parish priest from the altar recommended the next attack to be made with sticks.

CENTRAL ASIA.

NARRATIVE OF A MISSIONARY TOUR TO LADAK AND NUBRA.

By Mr. A. W. Heyde, Moravian Missionary at Kyelang.

PERILS OF THE ROUTE.

The road from Lahoul to Ladak can only be traversed between June and October. Lying as it does at an average elevation of 14,000 feet above the level of the sea, and leading often for several days at a time through uncultivated and uninhabited districts, it would be attended with serious peril if this route were attempted in the face of sharp cold and snowstorms. Even during the limited period specified, travelling is not without danger, as it is no uncommon thing for bearers to fall down from exhaustion, and sometimes die on the spot. On my this year's tour [from June 15 to August 1, 1875], I met three such cases.

In the two hordes of nomadic natives of Rupchu, each comprising from eighty to a hundred tents, which I had previously visited, there was no lack of acquaintances. How thankful I should be if the joyous reception which I met with at Debring could be regarded as indicating some measure of faith in the Saviour! But this I cannot assert. It is something gained if—as is here the case—the name of the Lord is known, and mentioned with respect, although there is doubtless in this much that is a pure matter of form, without real intelligent conception of the truth. Two conversational meetings in front of my tent were well attended. Nathanael [a Moravian convert], from Kyelang, had been here a fortnight earlier, and was spoken of in terms of high appreciation; they told me he had conversed with them and read out of his books until deep in the night, and to their great gratification.

A SECRET DISCIPLE.

Crossing the Taglang Pass, which separates Ladak from Rupchu, and is distinguished by grassy slopes and beautiful flowers in sheltered spots, although the elevation is 18,000 feet, I reached Gya, the first Ladakese village. A woman soon informed me that "the monk from Kyelang"—meaning Nathanael—had stayed with them a whole day, showing them out of his books that Buddhism could not lead to real happiness, which could only be obtained by turning to the living God. This woman appeared to have been greatly interested in what she heard; but Nathanael informed me afterwards that the people had gone away from him, shaking their heads, when he had spoken to them of the emptiness of their religion. A young married man, who had on a former occasion received books from me, came secretly to my tent with the statement that he wished to become a Christian, and reside at Kyelang with his family. It is true his outward position in Ladak is very trying, owing to the compulsory labour which is exacted from him by the Government authorities; but he seemed to me to think less of improving his outward circumstances than of learning more of Christ. However, I would not encourage him to come to Kyelang at once, but gave him further instruction in the Christian faith.

Soon after leaving Gya I met a lama who stands in a mighty odour of sanctity. His

ordinary residence is a cave near the Hemis Monastery, but he had come to this neighbourhood, at the request of the inhabitants, to protect by his prayers their crops, which were in danger of being destroyed by the cold. I addressed him in a friendly manner, but being under a vow of silence, he gave me no reply, but lustily swung his praying-mill.

Sunday, the 27th of June, was spent

IN THE HEMIS MONASTERY

with my three companions, the Christians Joseph and Jacob, and Norbu, a Buddhist. The few lamas at home seemed more indolent and indifferent than ever. The monastery, probably more than three centuries old, is externally in good condition, but the inside is sadly dilapidated, and some costly idols stand in dusty, dirty holes. Indeed, there are few signs of religious life and vigour, and yet how this half-dead body of the Buddhist religion does cling to life! The grasping civil authorities of Ladak and Kashmere have laid violent hands on the property of the monasteries, in consequence of which far more young lamas than is permissible according to the rules of the order abandon their profession to return to the world. Whenever I had an opportunity, I strongly urged these lamas to take to a useful life of activity.

Crossing the Indus by a wooden bridge, we came to the village of Thrigse, where some relatives of our Kyelang Christians reside. They visited me, bringing presents of bread, butter, and eggs, and making many inquiries concerning their friends. The women generally weep while this is going on: why, I cannot tell.

CHRISTIAN HOPES AND BUDDHIST FEARS.

On reaching Lé I found Nathanael at the caravansery, where he had taken lodgings. He told me with great joy that he had several times preached in the bazaar, and had had many hearers. Some of them visited him daily in his quarters, to "hear more of these things." But this had only happened while the leading lama was absent. On his return to Lé the number of visitors fell off considerably. Some said, "We will ask the lama about this matter;" others, "This is the fulfilment of the prophecy in our books"—viz., that in the latter days there would be a general falling away from the Buddhist faith. This they had no doubt heard from the lama, and found a sign of its fulfilment in Nathanael's person. I asked him how he felt when publicly confessing Christ before his countrymen. He replied, "I feel happy when so doing, not anxious at all, and I feel that my faith is strengthened by these means." I heartily thanked God for having been permitted to find Nathanael thus at work, joyfully preaching the Gospel. During the two days of my stay here I had so many callers, chiefly persons wanting books, that I could scarcely quit my tent. The demand for books was greater than ever, and interest for the Christian religion appears to be growing. Political obstacles still prevent the formation of a settled work here.

THE SABU PAS,

leading from Ladak to Nubra, is very steep on the south side, and dangerous when covered with snow. We were, however, able to cross it without accident, although our yaks were often in considerable peril owing to the deep snow. Just below the snow-line the ground was covered with cowslips, which filled the air with their sweet odour. Behind the village of Degar, in Nubra, we reached the river Shayok, the course of which we followed for awhile before attempting to cross over to Tsadi, a village on its right bank, where we intended to remain overnight. Here two boats are kept for the use of merchants travelling to and fro between Lé and Yarkand, but they were very flat-bottomed and seemed so unsafe, when we looked at the rough eddies and rapid current of the stream, that we hesitated at first to entrust ourselves to either of them. Nor was our confidence increased by the appearance of the Mohammedan boatman, who had a wild vagabond air about him, and to our query whether he generally brought his passengers in safety across the river, merely answered, "Only God can know, if that always happens!" With the accompaniment of vigorous shouting the stream was safely crossed. Here its breadth is about 400 feet, ten miles further on it is about two miles broad, and you can ride through it on horseback. At Tsati, as well as at Degar, we had an opportunity to speak about Christ with the inhabitants, and also distribute some of our books.

DUMZA, OR THE "FLOWER GARDEN."

The next day the village of Lagjung was reached, not far from the confluence of the Nubra with the Shayok in the most populous portion of this valley. This district, which derives its name from the river, is situated about 8,000 feet above the level of the sea; it is also called Dumza (or flower garden), and certainly the vegetation is much richer and more luxuriant than in Ladak. Hawthorns and tamarisks line the banks of the stream, and were now in full bloom. The river system closely resembles that of Lahoul;

just as in the latter province the Chandra and Bhaga unite, both rising on the Baralacha range, but the latter making a wide sweep early on its course; so here the Nubra and Shayok, both larger rivers than those just mentioned, take their source from the Karakorum hills, and enclose a large extent of land before they unite. From here they flow to Baltistan, and join the Indus at Skardo. At the point of confluence the Indus is the inferior stream, as regards the quantity of water, but its course has been the longer one of the two. In the district of Nubra there has been very little snow, and orchards of apricot and other fruit-trees flourish round the populous villages. Between these, however, the country has a desolate appearance, the mountains are bare, and there are many stretches of sandy soil without a particle of grass. Irrigation makes anything grow here, but nothing thrives without it; whereas in Lahoul our mountain slopes are covered with vegetation.

The natives of Nubra are under the rule of two noblemen, who are subject to the Rajah of Ladak, and they closely resemble their neighbours in manners and customs; their dialects differ, and the Nubra people, who are all Buddhists, with the exception of a few Mohammedans, are still more than the Ladakese under the rule of the lamas. I had few hearers at Lagyung, and inquiries after my books were made with much reserve.

CROSSING THE SHAYOK—A WEDDING.

From this place I returned to the left bank of the Shayok, selecting the shallower part this time. The strong current is continually changing the bed of the river, and some persons especially appointed for the purpose have to be employed as scouts or guides to trace the safe course. Armed with long poles, they went before us sounding constantly, and in an hour and a-half we had crossed, making many windings. Norbu became dizzy at the sight of the rapid flow of water, and all but fell from his horse.

At Deskyid there was a wedding festivity at the house of the chief man, and I hastened to avail myself of the opportunity for my missionary work. Unfortunately, I arrived a little too late, the quantity of chang or native beer imbibed having already made the guests riotous. The lamas, who were engaged with sacrifices at a shrine erected at considerable expense in the house, entered into conversation with me, and accepted some books. Towards evening the bride was placed on a tall Yarkand horse, and conducted by an escort, partly on horseback, with beating of drums and blowing of whistles, through the river to Lagyung,-where the bridegroom was awaiting her arrival.

A SEEKER OF SALVATION.

The 8th and 9th of July I spent in the large village of Hemdar, where I had the happiness of meeting a man, named Gergan, who wished to become a Christian. This he first intimated to me through Jacob, and then came himself to see me. Born at Lhassa, he came to this place fifteen years ago in the company of a grand-lama. Here he married, and, being an educated man, soon received an appointment from the Ladak Government as "reporter," or overseer of the place. His outward circumstances are good. To my question why he wished to become a Christian, he answered: "I have read your books, and am convinced that Christ is the true Helper; for the sake of my soul, I wish to become a Christian." I could not find a trace of any unworthy motive influencing him in his desire to go at once to Kyelang, leaving his wife and children to follow, after having disposed of his property here. I told him that I could not take him with me to Kyelang, but directed him to the living Saviour, who would nourish the spiritual life in his soul here in his native village, exhorting him to be diligent in prayer and study of the Word of God; adding that he could come with his family to Kyelang after awhile. This decision only half-satisfied him. The following morning he accompanied me to the next village; I gave him more books, had further conversation with him, and heartily commended him to the guidance of the Spirit, who leads us into all truth.

In the small hamlet of Drog I had a long and animated conversation in the evening with all the inhabitants of the place and my coolies on their religion as compared with mine; all appeared much interested.

On the 12th we crossed the Drog pass, with its fine glacier, and after a long and hot march reached the first village of Ladak, Piang by name, situated to the west of Lé. On the journey thence to Lé I had the company of a man who told me much about the

PRESENT STATE OF AFFAIRS IN LADAK.

The people groan under the heavy burdens imposed by those in power; and the inability of the lamas to help them at all seems to have induced a spirit of indifference towards these religious guides, and towards religion generally. From some quarter or other, they have been led to entertain the idea that the Chinese will soon come, and put an end

to the tyrannical rule of their Hindu masters!

An English gentleman, who acts as governor of Ladak in the service of the Maharajah, was absent in England on furlough, and his Hindu substitute was availing himself of his absence to oppress the people sadly. My informant said, "The English sahib cares little for the small stones which help to make the wall strong—viz., the common people."

A NOTABLE CHRISTIAN CONVERT.

In Lé my stay extended to four days, but I had so many visitors that I only once preached in the bazaar. I had the pleasure of making the acquaintance of a native Christian from India, who was making a tour for recreation, and had pitched his tent near to mine. He had been baptized some years ago at Chamba, the mission station nearest to Kyelang, and seems to have displayed much zeal for the spread of Christianity. Convinced that a Christian should earn his own livelihood, he had taken to the calling of a trader, in which capacity he had twice visited Bombay. In a few years he was able to go to England, where he learnt all he could. In Paris he mastered the art of watchmaking. Returning to India, he was first employed as a catechist and schoolmaster at Darjeeling in connection with the Baptist mission, and then accepted the invitation of an inferior heathen rajah to undertake the management of his territory. He still occupies this position of trust and influence. His acquirements in Europe he had succeeded in turning to good account, and founded an indigo manufactory in partnership with another native Christian. His riches had, however, not drawn his heart away from God, and on this journey he availed himself of every opportunity to carry on mission work. At Lé his conduct won for him general respect and esteem. Every morning and evening he had service in his tent, at which he accompanied the singing on an accordion. Among my attendants no one but Norbu knew the Hindu tongue sufficiently to understand his addresses; but on him the man's words made a deep impression, and he assured me he intended to turn his attention very earnestly to the Christian religion on our return to Kyelang.

RETURN TO LAHOUL.

Nathanael's intention was to remain at Lé till September, continuing his discourses on the Christian religion; he earns a good part of his livelihood by needlework, at which he is very clever. Before leaving, Gergan made his appearance from Hemdar to hear from me when he might come with his family to Kyelang. I gave instructions to Nathanael to show him every attention, and he returned with Gergan to his home, and remained in his house for a fortnight. This inquirer's resolution was unaltered, and his wife quite approved of it. We shall see what the issue will be in the providence of God.

For want of time I had to abandon the plan of returning through Zangkar to Lahoul. We reached home on the 31st of July, thankful for abounding preserving mercies vouchsafed to us on the journey, and to our dear ones during our prolonged absence from them.—*Periodical Accounts.*

NORTHERN AFRICA.

Oran, June 13, 1876.

PREACHING TO SPANIARDS AND JEWS.

The hope I expressed at the commencement of this mission, that by preaching the Gospel to Spaniards, I might be most effectually preaching it to Jews also, has been more than realized. In a letter of March last year,* I stated: "It is generally found that a public service instituted expressly for Jews alone turns out a complete failure, or is only attended by very few, for in most cases they become marked objects of persecution by their co-religionists from the outset, which prevents their pursuing inquiry after truth in that prominent manner; whereas they would be likely to attend more readily when the service is not designedly intended for them." This opinion has proved correct, as the following facts will show.

Since April 16, when I began preaching in Spanish on Sabbath evenings, at the new and handsome Protestant "temple" of this city, Jews have been present in gradually increasing numbers. It so happens that here, as at Algiers and other towns in French territory, the Protestant "temple," or church, is situated in the outskirts of the Jewish quarter. No doubt the Popish authorities, on whom it devolves to select the sites, fix on those particular spots purposely, intending it as a stigma, to confirm the idea prevalent among the ignorant and prejudiced masses, that Jews and Protestants are pretty much the same class of unbelieving people. But in that I see a

* *Evangelical Christendom*, 1875, p. 105.

providential arrangement, significant of the fact that it is Protestants alone who really care for the spiritual welfare of Israel. Popery, ever since it has been deprived of the secular arm for coercing the Jews, by confiscation and banishment, as in Syria and elsewhere, into a feigned belief in the corrupt and idolatrous form under which it presents Christianity to the world, has ceased to care for the Jews, except by spasmodic and disgraceful means, such as the abduction of the boy Mortara at Rome, torn away from the bosom and rightful authority of his parents; or when some such enthusiast visionary as the Abbé Ratisbone, of Paris, a pervert from Judaism, happens to conceive the illusion that the Jews could be induced to become Papists voluntarily or from enlightened conviction. Rome knows full well the utter abhorrence and detestation of idolatry, under any shape or guise, by the Jews, and that no allurements can induce them to bow down to its idols of wood, however gorgeously gilt and dressed up, or of marble, however exquisitely chiselled, except at the point of the merciless sword. Nor has it always succeeded even thus, and torrents of Jewish blood have been shed in this nefarious and most unchristian attempt.

SPANISH-SPEAKING JEWS.

The Jews of Oran, numbering about 8,000, like those of Algeria in general, consist of three classes—the natives, Europeans, and Moroccans. The native Jews are terribly bigoted and superstitious, thorough Talmudists, and slavishly under the survey of their rabbis. They are, consequently, strongly adverse to Christianity; and no wonder, for they only know it as disfigured and travestied by Popery. The European Jews, mostly from France and Germany, are, alas! fearfully tainted with the infidelity and religious indifferentism of those lands. The Moroccan Jews, who are more numerous in Oran than anywhere else in Algeria, numbering probably nearly 3,000 souls, have, on the contrary, far greater reverence for the written Word than the majority of their brethren in other countries, and are therefore more amenable to Christian influences, readily listening to the missionary who argues with them out of the Old Testament. It is amongst this class that missionaries in these parts find the easiest access and the most favourable opportunities for spreading Gospel truth.

Now, this class speak Spanish, or rather, old Castilian; and in years gone by, when I preached at times in Spanish in this very city, some used to attend of their own accord. The residence of upwards of 20,000 Spaniards in Oran, besides the Spanish-speaking Moroccan Jews, makes Spanish as generally spoken as French itself; so that almost everybody, inclusive of the native Jews, through intermarriages with their brethren from Morocco, knows something of that tongue. The vernacular of the native Jews is the Algerine dialect of Arabia. Here, then, is a population considerably above 30,000, to whom Spanish is vernacular, and upon whom the Gospel could be brought to bear in that language, not to speak of those who are only partially conversant with it.

WHITSUNTIDE AT ORAN.

I have stated that ever since I commenced preaching in Spanish, Jews representing the three classes, described above, have attended, first in small numbers, and evidently with great timidity and hesitation, generally stopping only for a short while. Gradually the numbers have increased, and some have boldly ventured on staying through the greater part of the service. Still, at no former service have there been more than about twenty at the same time inside the church. On June 4, it being Whit-Sunday, or Pentecost, I spoke from Acts ii. 32, 33, dwelling upon the descent of the Holy Ghost, and the results of that day's sermon by Peter. As the service proceeded there was the usual sprinkling of Jews, perhaps a few more than on former occasions. But towards the close of the discourse there occurred a most unexpected and extraordinary rush of Jews and Jewesses, mainly Moroccans and natives, very nearly filling the body of the church! What was most extraordinary was the presence of Jewesses, who had rarely before been so bold as to enter the church and take a seat. What was to be done? I could not detain the ordinary congregation of Spaniards and Jews much longer, and I had spoken longer than usual; and yet I could not see it to be right to send away that large and swelling crowd, larger than the congregation itself, without addressing to them also the message of redeeming grace. I therefore concluded the service in the ordinary way, and then stated that I had done so in order that the congregation might be free to retire, and that if those who had just come in desired it, I was ready to address them, provided they would change seats and draw nearer to the pulpit, as my voice was already somewhat fatigued. By this I wanted also to ascertain whether they had really come to hear the Word, or were simply impelled by mere curiosity. The test was severe, for by that act they would commit themselves publicly by the confession

of a willingness to hear Christ preached to them *as Jews*, apart and separately from nominal Christians. Thereupon a large number of men rose up in a body and took seats near the pulpit, many of the congregation giving up their seats and taking those left empty behind.

THE CONGREGATION.

It was a wonderful sight, unlike anything of the kind I ever witnessed before in my life; and I never read of it happening in any land among the Jews. There was before me such a body of Jews and Jewesses, mainly grown-up men and women, as had not come together of their own accord to hear the Gospel probably since apostolic days. I am almost afraid of stating the estimates of others, lest I should be accused of exaggeration, but certainly there could not have been less than 150 (the body of the church may hold about 300, and it looked nearly full), in a diversity of costumes; the women, forming about one-third of the number, by a common impulse grouping themselves together on one side. I noticed more than one rabbi, or "Talmid Chacham," among the men; and one stalwart native Jew was observed, on entering, to hesitate whether he should uncover and take a seat, but only for a moment, and then, snatching his turbaned fez, as in vexation at having to violate a rabbinic precept, sat down with the rest. It is well known that the Jews hold it to be sinful to uncover the head anywhere, except under a roof when needful, and much more in a place of worship, or during any religious act. To read the Scriptures, or hear them read, or even to pronounce or hear God's name, with the head uncovered, is deemed a great sin, particularly by Asiatic and African Jews. As they consider that they honour God most by keeping the head covered, I could have wished it were possible to dispense with their doing violence to their religious feelings and notions, but I dare not say anything on this point in such a mixed audience.

I confess that the scene astonished me, for it was so novel. If anybody had foretold this of the Jews of Oran, and of their coming to hear *me*—whom they once (in 1849) followed in large crowds through the main streets, throwing stones and dirt at me; and on another occasion (in 1868) similar crowds, hissing, swearing, and cursing, nearly provoked a collision with the military on guard in the principal square, hard by the temple)—I should have put him down as dreaming of the impossible.

THE TWO DISPENSATIONS CONTRASTED.

Collecting my thoughts as best I could for an impromptu address suited to them, I spoke of the glorious event which the Christian world commemorated that day, and of its immediate and continued results and fruits up to present times; and contrasted the dispensation of free pardon and salvation by faith in the atoning blood of Christ with the law given on Mount Sinai, which they celebrated on their Pentecost, the previous week. The Lord gave me utterance and energy, and it was near ten o'clock ere the solemn service terminated. Those Spaniards, who are, I hope, under saving influences, were delighted, and lavish with congratulations and happy auguries.

None but those who know the prejudices of the Jews in general, and the bigotry of those of North Africa in particular, will realize the full import of this occurrence; and I am quite prepared for the smile of incredulity by many who know these parts on reading this narrative. My dear wife's first words, as we left the temple, were, "Quite a Pentecost!" May the Lord grant that it may prove truly so, to His own glory and praise!

During the week many Jews who were present accosted me with kind expressions, and stated their intention of coming to the church again. During that time, too, I mused and meditated on this extraordinary event, sometimes questioning even the reality of the evidence of my own senses. Was it a fact that there were some forty or fifty Jewesses and upwards of 100 adult Jews actually in the church, hearing a plain Gospel address? All such doubts have vanished since last Sabbath.

On concluding the address on the 4th, I reminded my hearers that the service begins at 8 P.M., and that as I could not undertake to speak to them separately always, it were better for those who desired to hear the Word to make an effort and come in time. I know how difficult it is for them. They are at work, and their shops, like those of professing Christians—including, alas! even the leading Protestants—are open on Sundays. It is past eight before they close and the day's work is terminated, and then they habitually go to supper. It becomes, therefore, a question of either a late supper, or giving up going to the church.

ANOTHER SERVICE.

Last Sabbath, incidentally, through derangement of the clock, service did not begin till about 8.15. In the course of the next quarter of an hour the church was getting

crammed with Jews and Jewesses of all sorts and conditions in life, more so than on the previous Sabbath. If all who came in had remained throughout the service, not only the body of the church, but the galleries also, would not have sufficed to contain them. There was, however, a larger number of lads and young girls, and they, unaccustomed to the quiet and order of Christian places of worship, so unlike their noisy and boisterous synagogues, made a little too much stir and flutter; but my good wife assures me that it was not more than the same number and class of youths would have made in a Sunday-school or church at home.

I spoke from Acts iii. 19-21 (on which chapter I had offered brief expositions), bringing it to bear especially on my Jewish hearers. The service lasted a little above an hour and a-half, and the church was as full of Jews at the close as at any time during the service, the Jewesses being in the same relative proportion as on the previous Sabbath.

HOPES AND ASPIRATIONS.

It may be said, Why rush into print with this exciting narrative? I reply, Because it seems to be really, as I sincerely hope, a Pentecost—a work of the Holy Spirit of God. There is nothing human in it beyond the feeble voice speaking as in a desert, prophesying to dry, very dry bones. Nothing else can account for the crowds of Jews and Jewesses of all ages coming to hear the Gospel preached. No special effort has been put forth, and no means employed to attract them. I am not certainly preaching to them "Peace! peace!" when I know that there is none really in their souls. Both discourses have been thoroughly practical: the first dwelling emphatically on the conviction of sin, contrition, and conversion of the 3,000 at Jerusalem; and in the second I did not get beyond the points of the first verse on repentance and conversion. I feel, therefore, impelled to solicit the earnest prayers of God's children on this work—on those Jewish souls, and on the labourer, that he may be strengthened by divine grace to utter a clear, faithful, and affectionate testimony; in a word, that this extraordinary shaking among the dry bones of the house of Israel may prove indeed "times of refreshing from the presence of the Lord" to many a son and daughter of Abraham.

A. BENOLIEL.

MISCELLANEOUS FOREIGN INTELLIGENCE.

THE CONSECRATION OF THE BASILICA OF NOTRE DAME was performed on Sunday, the 2nd ult., in the presence of thirty-five archbishops and bishops. Monseigneur Mermillod delivered a most eloquent oration. More than one hundred thousand persons received in the open air the blessing of Cardinal Guibert.

A SOMNAMBULIST "stigmatized" woman, Marie Pschera, of Scheibenredisch, in Bohemia, to whose couch thousands of superstitious Roman Catholics have made a pilgrimage, because she was said to be punctured with Christ's wounds, has died in an hospital at Prague from decomposition of blood, owing to artificial wounds inflicted on her body for the sake of deception.

EVANGELICAL WORK IN LISBON.—The Rev. Robert Stewart, Minister of the Free Church of Scotland, writes to the Secretary of the Spanish Evangelization Society, as follows: "It is now nine years since we began to work for the evangelization of Portugal; and the year just ended has been the most fruitful and encouraging. In the beginning of 1875 the spirit of prayer was very manifestly poured on the believing natives, and frequent meetings were held in their homes to ask the abundant rain of the Spirit. A few months since, our Portuguese minister paid a visit to Madeira, and an evangelist from Oporto supplied his place. The Spirit of the Lord is manifestly in this native convert, and with great plainness and power he preaches the Word. A marked increase of hearers and addition to membership were the results, as well as increased life among the believing. Our congregation is now very large, and is daily increasing. Work was begun, and is carried on, in seven different parts of the city, thus scattering the seed wider than ever had been done in former years. Mission tours to the country were undertaken, and the Word preached to numbers who had never heard it. A still more extended tour has just been taken by Mr. Rendell (sent to labour here by the Mildmay Conference Association) to places beyond the reach of our evangelist, and great earnestness is manifested by the hearers. A second school has been opened, at which about forty attend; some during the day, others at night. Our first school, specially for the children of members, but open to all, has greatly increased, and is highly appreciated."

THE AMERICAN METHODIST EPISCOPAL CHURCH recently began holding services at Guaranoto, Mexico, and by the fourth week the congregation had grown to number one

hundred and fifty persons. Two native preachers—one a shoemaker, the other a goldsmith—assist the missionaries, Messrs. Craver and Siberia.

THE RIGHT REV. GEORGE D. CUMMINS, the founder and senior bishop of the Reformed Episcopal Church in the United States, died on June 26, at his residence in Baltimore county, in his fifty-fifth year.

Home Intelligence.

RITUALISTS BEFORE THE LAW COURTS.

Judgment was given, on the 11th ult., by the Judicial Committee of the Privy Council in the case of Marsters *v.* Durst. The respondent, who is the Vicar of the parish of St. Margaret, King's Lynn, brought an action against the appellant, who is one of the churchwardens of the parish, for having removed irom the church without a faculty a movable wooden cross, which had been placed on a ledge called a re-table at the back of and above the communion-table. The Lord Chancellor, in delivering judgment, said that the special case stated that the cross was above three feet in height, that it was movable, and that it was placed by the respondent's orders on a re-table having a front of wood about eight inches deep, coming down to within 5-16ths of an inch of the surface of the communion-table, and that this structure was fixed to the wall by nails. Their Lordships were of opinion that the cross in the position which it occupied while in the church was forbidden by law. The suit would therefore be dismissed, but as both parties had been in the wrong in acting without a faculty, no costs would be allowed.

Judgment was given on the 18th ult. by Lord Penzance, sitting at Lambeth Palace as Dean of Arches, in the case against the Rev. A. Tooth, Vicar of St. James's, Hatcham, New Cross, on account of Ritualistic practices. Lord Penzance also gave judgment in another case under the Public Worship Act, against the Rev. T. Pelham Dale, of St. Vedast's, Foster Lane, for Ritualistic practices. In each case a monition was ordered to issue, enjoining the respondent to discontinue the practices which were complained of, and to pay the costs of the suit; but his lordship added, that as to any of the matters now under appeal to the Queen in Council, the monition would not be enforced until such appeal was decided.

RIGHTS OF PROTESTANT GUARDIANS.

Vice-Chancellor Malins had before him recently a case relating to the education of the orphan child of the late Count de Stacpoole, a Roman Catholic, who married Miss Stapleton, an English Protestant lady. The marriage took place in France, and an agreement was entered into that all the children should be baptized and educated in the Roman Catholic religion. There was only one child of the marriage, a girl born on the 25th of June, 1867. The Count died, domiciled in this country, on the 26th of July, 1868, and intestate. The Countess died in January last. In April last the Vice-Chancellor made an order that the child should remain in the care of her aunt, Mrs. Seymour, a Protestant, and should be brought up in the Roman Catholic religion. His lordship then stated that if either of the parties were dissatisfied he would hear an application in court after Easter, and gave liberty to each party to apply to him in court accordingly. Such an application was now made, and affidavits were read from Monsignor Capel and Father Seddon, secretary to Cardinal Manning, which stated that it would be practically impossible to properly educate the child as a Roman Catholic if she were permitted to reside with Protestants, and be subject to Protestant influence. After some discussion, the case was adjourned to a subsequent day, when an order was made by consent that the child continue in the custody of her aunt, Mrs. Seymour; that she should have a Roman Catholic governess provided for her by her aunt, subject to the approval of Monsignor Capel; that the Marquis de Stacpoole and Mrs. Seymour should be appointed joint guardians; that all religious services attended by the child should be Roman Catholic; and that she should be sent as a day-boarder to the convent school in Kensington Square.

BISHOP WORDSWORTH AND THE WESLEYANS.

Under the title of "Irenicum Wesleyanum," the Bishop of Lincoln has issued some proposals for union which he had made to some leading Wesleyan Methodists at a recent interview arranged by a former President of the Wesleyan Conference. His lordship said that he was not authorized to speak for the Church of England; but that, having considered the principles and history of Methodism, he cherished a hope and enter-

tained a persuasion that it might be possible to heal the breach and unite Methodism with the Church. He expressed his conviction that the Rev. John Wesley intended that Methodism should be a religious society within the Church of England, and that he had endeavoured to organize a society in such a manner, particularly by the Deed Poll of February 28, 1784, that it might stimulate and invigorate the Church. For example, it was enacted (Article 11) that no one should be appointed to any Wesleyan chapel for more than three years successively, except ordained ministers of the Church of England, and in that clause alone the word minister occurs. After showing how both John and Charles Wesley desired the preachers of the society to seek ordination, and that many clergy co-operated with the preachers in the lifetime of the founder, his lordship remarks: "The question now arises whether under existing circumstances, and on what terms, such intercommunion can be restored, extended, and strengthened." The right rev. prelate also says: "Ministrations in the Church of England are of two kinds—(1) public reading of the Holy Scriptures, public prayer and praise, catechizing, preaching; (2) ministration of the Holy Sacrament of Baptism and of the Lord's Supper." As unordained persons are allowed, under certain conditions, to read the Holy Scriptures, and in some churches to say the Litany, to lead the chanting of the Psalms, and the singing of hymns, the Bishop thinks that a similar permission under the bishop's licence might be extended farther, so that laymen might catechize, read homilies, and deliver lectures and sermons in the Church. John Wesley always wished his followers to attend the parish churches for Communion, and the rev. prelate therefore urges that as learned Presbyterians (like Robert Leighton and Simon Patrick) sought episcopal ordination, so Wesleyan ministers should do the same, a declaration being added to their letters of orders that such ordination was not intended to imply the expression of any judgment on such orders that might be supposed by some to have been previously conferred. His lordship asks, (1) whether any Wesleyan ministers so ordained need be prevented remaining members of the Conference; (2) would the Wesleyan Conference, if the bishops, recognizing the vested rights of the chapels, licensed their ministers, allow the ministers and congregations of such chapels to remain in connection with the Wesleyan body; (3) would the Wesleyan Conference recognize such chapels as places of public assembly for preaching according to the Deed of Declaration of 1784, and allow the congregations to resort to their respective parish churches for Holy Communion? If these questions were answered in the affirmative, the Bishop believes that the Church of England would be willing to encourage friendly relations between herself and the members of the Wesleyan Conference, while Wesleyan preachers might co-operate in the formation of an order of preachers in the Church, Wesleyan chapels becoming either district churches or chapels of ease.

THE MILDMAY PARK CONFERENCES.

These annual gatherings were held, during the last week in June, in the Conference Hall, Mildmay Park, as well as in the grounds adjacent, and were attended by about 3,000 persons from various parts of Great Britain and the Continent. Mr. S. A. Blackwood presided, and the subject for consideration at the first meeting held in the large hall was, "That I may know Him," in connection with which the following passages of Scripture were suggested for consideration: Phil. iii. 10; John xiv. 9; Hosea xi. 3; John xvii. 3; Job xxii. 21; Hosea vi. 3; and Jeremiah ix. 24. The speakers were the Chairman, Mr. George Muller, of Bristol, and the Rev. T. Richardson. In the afternoon, meetings for various religious institutions were simultaneously in progress in the numerous small rooms connected with the building. The meeting on behalf of the Presbyterian Mission in South China and Formosa was presided over by the Rev. A. Bonar, D.D., of Glasgow, the principal speakers being the Rev. Adolph Saphir and Mr. H. M. Mathieson. Other subjects appointed for consideration were—Medical Missions: Chairman, Dr. Saunders; speakers, the Rev. W. Haslam and the Rev. H. S. Paterson. Lord's-day Observance: Chairman, the Rev. J. Gritton; speaker, Mr. T. B. Smithies. The East-end Training Institution: Chairman, Lord Polworth; speakers, the Revs. F. White, Grattan, Guinness, and Hudson Taylor. The Army Scripture-readers' Society: Chairman, Major-General Eardley Wilmot; speakers, Miss Robinson and Colonel Sandwith. From 5.30 to 6.30 was devoted to sacred song. At 7.30 the large hall was again crowded, and the subject of the morning was again brought before the meeting. After singing the hymn commencing—

"Help us, O Lord, to praise,"

the Rev. D. R. Hankin, Vicar of St. Jude's, Mildmay Park, offered prayer, and, after an-

other interval of praise, Mr. S. A. Blackwood, who again presided, read and expounded the first chapter of the Second Epistle of St. Peter; and the Rev. Mr. Grant, a Free Church minister of Tain, N.B., who prefaced his address with a short prayer, then spoke on the subject of the morning. The Rev. Dr. Paterson afterwards spoke.

On the second day Mr. S. A. Blackwood presided. The allotted subject was "The Power of His Resurrection," and the speakers were the Rev. Dr. Horatius Bonar and the Rev. E. H. Hopkins. The afternoon was devoted to the consideration of such subjects as Evangelization of Africa, Mission Work in Mexico and on the Continent, Syrian Missions, etc. At half-past five there was a service for the deaf and dumb in a tent erected in the garden; while for those who were not interested in this there was at the same time a service of sacred song in progress in another part of the grounds. Lord Radstock took part in the evening meeting.

On the third and last day of the Conferences, the attendance was equally large with that of the previous days. The subject at the morning meetings was "The Fellowship of His Sufferings." Mr. S. A. Blackwood presided, the principal speakers being the Rev. Dr. Andrew Bonar, Mr. Blackwood, and the Rev. W. H. M. H. Aitken. In the afternoon there was a united Communion Service. Meetings on behalf of the Naval Scripture-readers' Society and other institutions also took place. Reports of work in connection with house-to-house visitation were given at a meeting presided over by Mr. J. Macgregor (Rob Roy), and Mr. J. P. Larkins conducted a prayer-meeting for Christian parents. At the evening meeting the subject of the morning was re-opened by the Rev. G. Head. The Rev. Archibald Brown, of the East London Tabernacle, gave an able address.

We may add that in the grounds a large marquee was pitched in which dinner and tea might be obtained daily by visitors; and there were also tents in which to exhibit articles manufactured by the deaf and dumb, and display the bouquets of the Bible Flower Mission. In connection with the latter it was stated that no fewer than 15,000 bunches of choice flowers, with an accompanying text of Scripture, are distributed weekly by ladies, who visit the sick in hospitals and elsewhere.

CLERGYMEN IN A NONCONFORMIST PULPIT.

The opening services of Christ Church, Westminster Road (Rev. Newman Hall), which has been built by donations and subscriptions from Englishmen and Americans, for the perpetuation of the work established by the Rev. Rowland Hill at Surrey Chapel, were held on the 4th ult., the day being fixed to accord with the Centenary of the Declaration of American Independence. The church is non-denominational, and in connection with it will be a school society, a mission, a benevolent society, a nursing auxiliary, a Christian instruction society, a city mission auxiliary, a school of industry for training domestic servants, almshouses, a temperance society, clothing societies, penny banks, etc. The estimated cost of the buildings, including church, Hawkstone Hall, etc., and freehold site, is £59,000. The service consisted of special prayers and psalms and the Liturgy. The sermon was preached by the Rev. Newman Hall from the text, "Christ is all in all." A luncheon in Hawkstone Hall, presided over by Mr. Samuel Morley, M.P., followed the service. The Rev. Dr. Moffat, Mr. Webb,, Sir Fowell Buxton, Mr. Alderman M'Arthur, M.P., and Mr. H. Richard, M.P., addressed the company in congratulatory terms on the work which had been done. In the afternoon and evening sermons were preached by the Rev. W. H. M. H. Aitken, M.A., and the Rev. Donald Fraser, D.D.

On the following Saturday a meeting of an unusual character took place, when addresses were delivered by clergymen of the Church of England, and other ministers. The body of the new church was well filled, a very large number of those present being members of the Church of England from whose Book of Common Prayer the Rev. Newman Hall read two appropriate prayers. The Hon. and Rev. W. H. Fremantle, Rector of St. Mary's, Bryanston Square, ascended the pulpit and said he was most happy to speak there, because there was nothing to prevent his doing so, and he looked forward with hope to the time when pulpits should be as free to all as platforms. He did not wish to make a speech about Christian unity, or to force all men into one set of views; but he held that if various sections of the Christian Church could cordially unite together, all their outward difficulties would vanish away. The Rev. Robert Maguire, Rector of St. Olave's, Southwark, was the next speaker. He trusted that their services would be conducted as nearly on the model of those of the Church of England as would be justified by their Nonconformity. The Rev. Aubrey C. Price, Vicar of St. James's, Clapham, spoke very briefly on

Christian unity, of which that large meeting was a proof. The Rev. Joshua Kirkman, Vicar of St. Stephen's, Hampstead, remarked that while they were speaking of the unity of the Church they could not too deeply regret the disunion which existed. At the same time, Churchmen were compelled to insist upon some subordinate matters in the work of the Church. Some remarks having been made by the Rev. Mr. Rigg, of Lambeth, the Rev. Dr. Aveling, Chairman of the Congregational Union, the Rev. R. Turquand, and the Rev. E. White, the Rev. Newman Hall thanked those who had accepted his invitation to be present. His great object in helping to erect that church was to promote catholic unity, and there were features in it which were not to be found out of the Church of England. Whatever might be done he trusted would be beneficial in breaking down differences, for it was lamentable to look over London and witness the misery which arose from recrimination and controversy. The Doxology was then sung, and the Rev. Aubrey Price, Vicar of St. James's, Clapham, dismissed the meeting with the Benediction.

THE BUNYAN GATES AT BEDFORD.

Two years ago the Duke of Bedford presented a statue of John Bunyan to the native town of the author of "Pilgrim's Progress." The noble duke has followed up this gift by presenting to the congregation of the chapel which still bears the name of "Bunyan Meeting" a pair of massive bronze gates, containing ten bas-reliefs of scenes from the "Pilgrim's Progress," which were unveiled on the afternoon of the 5th ult. by the Mayoress, Mrs. Hobson. The Mayor and Corporation attended in state, and there was a very large gathering of ladies and gentlemen. Letters of apology were read from the Earl of Shaftesbury, the Dean of Westminster, Mr. George Cruikshank, Mr. Whitbread, M.P., Sir H. Havelock, and others. The Rev. J. Brown, pastor of Bunyan Meeting, stated in the course of his address that no more appropriate place could be chosen for the doors than this, the spot which Bunyan and his friends had purchased for a place of meeting on his release from gaol, and where for sixteen years he preached the Gospel which he loved so well and for which he suffered so much. In the evening there was a celebration service, the chief feature of which was a lecture by the Rev. Dr. Stoughton on the life of Bunyan. The proceedings closed with the passing of a vote of thanks to the Duke of Bedford.

The origin of the gift was as follows: The Duke of Bedford had his attention directed by Mr. Richmond, R.A., to a series of bronze panels which had been lying for some time in the studio of Mr. F. Thrupp, and having been much struck with the artistic beauty both of the design and of the execution, it occurred to him that the fitting place for what are, in fact, pictorial renderings of some of the chief conceptions in the immortal allegory of Bunyan was the town with which his name is, and must always be, inseparably associated. With this feeling the duke offered them to the minister and congregation of the Bunyan Meeting, and the response was, of course, glad and grateful acceptance. The duke then commissioned Mr. Thrupp to provide a suitable frame for the panels, and the result is extremely satisfactory, the frame and all its surroundings being in bronze, like the pictures, and entirely harmonizing with them. A handsome covered stone portico, having two pillars, has also been erected to improve the approach to the gates, which form the principal entrance and at the same time preserve the memorial; and the vestibule has, for similar reasons, been altered and restored, the latter now including a brass tablet recording the fact that the gates were presented by his Grace Francis Charles Hastings Russell, ninth Duke of Bedford, on the 5th of July, 1876. The size of the doors or gates is about nine feet by five. The ten panel pictures are in pairs. In the first we see Christian reproached by his wife and neighbours—"As he read he wept and trembled;" in the second, Good-will pulling Christian through the wicket-gate; in the third, Christian met by the three shining ones; fourth, Christian sleeping in the arbour; fifth, Christian passing the lions by night; sixth, Christian sees Simple, Sloth, and Presumption; seventh, Christian in the armoury; eighth, Demas beckons Christian and Hopeful to the silver mine; ninth, the death of Faithful; and tenth, Christian crossing the Flood, supported by Hopeful. There is a fine artistic culmination in the series.

RELIGIOUS TEACHING IN ROMAN CATHOLIC SCHOOLS.

A deputation from the Protestant Alliance, consisting of Churchmen and Dissenters, had an interview on the 8th ult. with the Duke of Richmond and Gordon to present a memorial with reference to the school-books used in the Roman Catholic schools during the time fixed for secular teaching. The deputation, which was introduced by Sir T. Chambers, Q.C., M.P., and accompanied by the Hon. A. Kinnaird, M.P., pointed out that, mixed with the secular teaching in Roman Catholic schools, there was also religious instruction, with the

commendation of the Roman Catholic ceremonies, pilgrimages, worship of relics, and the depreciation of Protestantism. They contended that, as the Protestants were bound by law to abstain from all religious teaching during the secular hours, and also from attacks upon other Church systems, the Roman Catholics ought to be guided by the same rules as required by the Education Act. They also pointed out that whilst Protestants were prohibited from appointing ministers or clergymen as teachers, the Roman Catholic schools were taught by the various orders of the Roman Catholic Church in contempt of this general rule. They pressed that the Roman Catholics should be required to abstain from the breach of the law, and yield the obedience which was rendered by all other denominations. The Rev. Dr. Rule produced the books, to which references were made; and the Rev. T. O. Beeman and Mr. Baxter addressed his Grace. The Duke of Richmond and Gordon, in reply, said that the books to which they had referred should be looked into, and their complaints considered. The memorial was signed by Sir Thomas Chambers, Q.C., M.P., Hon. A. Kinnaird, M.P., Mr. Ald. M'Arthur, M.P., and other well-known public men.

ROMANIST OCCUPATION OF ELY CHAPEL.

Ely Chapel, Ely Place, Holborn, belonged to the splendid palatial town residence of the Bishops of Ely, which was founded about the fourteenth century. This chapel—which, after passing through different hands, has come into the possession of the Roman Catholics—is now undergoing "restoration." A Romish print gives the following account of the ceremonies with which a portion of the building has been reopened: The crypt of St. Etheldred's Church, Ely Place, having been partially restored, was opened for Catholic worship on Friday, June 23, by Father Lockhart, by a special faculty from the "Cardinal-Archbishop." On the arrival of the Cardinal, the procession was formed, and "the relics of St. Etheldreda (duly authenticated for public veneration) were borne into the church and placed on the side altar near her image." Having incensed the relics, the Cardinal went to the chief altar (the chapel is divided by columns into two equal aisles, at the end of each of which there is an altar), and said a low mass. Among the congregation were the Duke of Norfolk, the Marquis of Bute, and many others of the Catholic nobility and gentry. At eleven o'clock High Mass was sung by Father Lockhart, who, addressing the congregation, said: "There are some occasions which are too great for words, but are fitted rather for devout meditation; this is one of them. It is the first instance to-day that the relics of an English saint have been restored to their own church. We are celebrating to-day the first mass that for three hundred years has been said in any of the old churches of England. For the first time the old Gregorian tones of the Liturgy of the Latin Church have been heard within walls in which their sounds have been unheard for three centuries. It is the providence of God which has done this—the first-fruits, we trust, of many such restorations. Here the children of the faith will come together to worship under the invocation of the English St. Etheldreda and the Irish St. Bridget." With much more of the same kind. We learn that the Romish services will now be carried on in "St. Bridget's-in-the-Crypt" every day and on Sundays. In the meantime the restoration of "the upper Church of St. Etheldreda" is being actively carried on.

A SIGNIFICANT INSCRIPTION.

A marble slab bearing the following inscription has recently been placed against the eastern wall of All Saints' Church, Derby. It tells its own story: "This slab, supported on ornamental ironwork, was for many years used instead of a communion-table, but was removed when the present table was found in the church and restored to its original use.—Sholto D. C. Douglas, Vicar; George Haywood, Walter Randall, Churchwardens; A.D. 1873." "Wishing a goodly unity to be observed in our diocese, and for that the form of a table may more move and turn the simple from the old superstitious opinions of the Popish mass, and to the right use of the Lord's Supper, we exhort the curates, churchwardens, and questmen here present to erect and set up the Lord's board after the form of an honest table decently covered." (Bishop Ridley's injunction, A.D. 1550, in his visitation of the diocese of London.)

THE LATE MR. BEWLEY.

We regret to record the death, in his seventy-second year, of Mr. Henry Bewley, of Willow Park, Dublin, so well known in connection with his efforts to improve the condition of the working classes of this country, and for the spread of Christian truth. The interment (says the *Dublin Evening Mail*) took place in Mount Jerome Cemetery. The hearse was followed by a long line of carriages to the cemetery, where a large number of friends and employés of the deceased were awaiting its arrival. The deceased took a leading part in every benevolent object and mission that had for its aim

the amelioration or enlightenment of his fellow-men; and the vast number of ladies and gentlemen of all the Protestant denominations, including many clergymen, who attended his funeral to pay the last mark of respect to his memory was a sufficient testimony of the affectionate regard in which he was held. The mourners included the leading members of the Society of Friends.

Monthly Survey of Missions.

PERSIA.

The *Foreign Missionary* contains letters from the Nestorian mission-fields, on the borders of Asiatic Turkey and Persia. This well-known former work of the American Board, centring at Oroomiah, is now carried on by the American Presbyterians, in the spirit of its founders. The Armenians of this district have hitherto been very inaccessible, but the work among them is now becoming more encouraging. Foothold has been obtained in several of their villages, and from one of these towns a petition has come for a preacher, whom they promised in good part to support. Recently the influence of the American mission has appeared in an effort on the part of the Armenian Archbishop to procure a better observance of the Sabbath. This day is known as "bazaar day," because the Armenians and the Nestorians, leaving their fields, use it as the time for their business transactions. Against this practice the Armenian Archbishop has protested, and has threatened a fine of £4 for each offence. The merchants and others are ascribing his action to the teaching of the Protestants. The Jews are another nationality among whom efforts have recently been made. Many of their children have been gathered into the mission school at Oroomiah. The visit of several Jerusalem rabbis has stiffened the Jewish prejudice; yet some of the parents are willing to risk the displeasure of the synagogue for their children's sake. But the most interesting feature about this mission-field is the increasing access had among the Mohammedans. Nominally there is no more religious liberty to work among them in Persia than in Turkey, but really there is a great deal more. Many of them are ready to hear about Christ in private conversations, and in numerous cases both mullahs and laymen ask for instruction on the subject. Some also attend the public services. The missionaries are sure that the door for effective labour among the Mohammedans of Persia is rapidly opening. Their teachers are afraid of the new influence, and forbid their people to discuss religious subjects with the Protestants. But even the Nestorians are now bold in proclaiming to their Moslem neighbours that Christ is the only Saviour. What makes the prospect still more favourable is the rapid increase of the sect of the Babs. These discontented Mohammedans are now so numerous that the Government has ceased trying to suppress them, and large accessions to Christianity are expected from their ranks.

INDIA.

The Committee of the Church Missionary Society met on the 4th ult., in the grounds of the Church Missionary College, at Islington, and dismissed to their respective spheres of labour in different parts of India eight missionaries. On the same occasion two missionaries were dismissed to China, one to Japan, four to Yoruba in West Africa, two to the Mediterranean, one to New Zealand, one to North America, and one to the North Pacific—twenty in all. The Earl of Chichester presided on the occasion, and the instructions of the committee were delivered by the Rev. H. Wright.

It is proposed to establish a boarding-school for native Christian girls at Umritsur in the Punjab, as a memorial of the Prince of Wales's visit to the mission there. An interesting statement, signed by our two Umritsur missionaries, the Revs. R. Clark and F. H. Baring, is being circulated by the Church Missionary Society Committee, and special contributions are invited towards the first cost, £6,000 to £8,000. It is proposed that the school shall bear the name of the Princess of Wales, and be called the Alexandra Girls' School.—*Church Missionary Gleaner.*

CHINA.

The Shanghai Correspondent of the leading journal writes, under date May 13, that "alarming anti-Christian riots have arisen in the province of Szechuen. A document, ascribed to the Literary Chancellor of Szechuen, breathing intense hostility to foreigners, has," he says, "been widely circulated of late through the province, and seems to have had the effect which such effusions usually do have in China, of stirring up the people to abuse

missionaries and persecute their converts." The Correspondent continues: "Early in April riots broke out in the district of Kiang-peh, near Chungking, which have since spread widely, and during which some 300 houses of Christians have been demolished and fourteen persons massacred, of whom two were burnt alive. It is even declared that the magistrate of Kiang-peh caused to be proclaimed in the town that whoever sided with the Christians should be treated like them. However this may be, the Taotai of Chungking had not, up to the date of our latest news, taken any measures to stay the work of pillage, which was spreading rather than subsiding, and grave fears were entertained that the riot would spread within the town of Chungking, where there are a great number of Christians domiciled. The respectable inhabitants, however, were said to be alarmed at the prospect, and to be in consultation with a view to requesting the officials to do their duty and preserve order. There can be little doubt that when Prince Kung, in taking leave of Sir Rutherford Alcock, expressed a wish that he could take away opium and missionaries with him, he spoke the wish of the great majority of his countrymen. Hostility to foreigners generally finds expression in attacks on these two features of their intercourse; and while opium comes in for a full share of verbal declamation, missionaries and their converts have the distinction of more active demonstrations."

In a sketch of the English Presbyterian mission at Swatow (in the north-eastern part of the province of Canton), the Rev. H. L. Mackenzie writes: "At the close of 1874 the total number of adults baptized was 437, and of children 116; up to July, 1875, 23 additional adults and four children have been baptized. Thus, since the commencement of the mission in 1856, nearly 600 members have been received into the Church of Christ, while many thousands of the heathen throughout the whole region have heard more or less of the Gospel; and a large quantity of Christian literature has been distributed among the people. We may ask, what are these few converts among the millions of this populous land? We may not, we do not, despise the day of small things. Nay, rather let us say, 'What hath God wrought?' 'The Lord hath done great things for us; whereof we are glad.' May He hasten the time promised, when the 'little one shall become a thousand, and a small one a strong nation.'"

The following summary of the state of the above mission is given by Mr. Mackenzie: The China mission of the Presbyterian Church in England was commenced in 1847. Swatow was first occupied as a mission station in 1856. There have been eight missionaries in all, four of whom have been married; they have sixteen chapels for worship; there are thirteen out-stations; there are six organized churches; there are seven regularly appointed preachers, but services are conducted at five or six of the out-stations by other native brethren. Six theological students are under training; two Bible-women are employed. The present number of communicants is 372, male and female about equal in number. All the native preachers are partially supported from a general fund subscribed by the native churches. The average of native contributions for the past four or five years has been about $70 or $80 per annum; besides special contributions by one congregation in 1874 for chapel building, amounting to more than $80.

JAPAN.

Seven miles from Osaka is Sakai, one of the oldest cities in Japan. Some years ago several foreigners were murdered here, and for participation in this crime twenty men were obliged to commit kari-kari in one of the temples of their city. Ever since Sakai has been one of the most difficult places of access for foreigners in Japan. It has now been opened to Gospel preaching, mainly through the efforts of several native members connected with the congregation of the American Board at Osaka. The Government has permitted a building to be rented for divine service, and the Bible and mission newspapers are now exposed for sale in a city which was notorious for its opposition to foreigners.

SUMATRA.

Sumatra is an island of more than a thousand miles in length, the early home of the Malay race. It was here that the two missionaries of the American Board, Lyman and Munson, fell as martyrs, in 1833. The Malays are too stubborn in their adherence to Mohammedanism to offer any encouragement to missionary enterprise. The Battas, however, who live on the fertile uplands between the numerous mountain ranges traversing the island, have proved more accessible. They have a kind of demon worship, and are not entirely without culture, although cannibalism prevails among them. The petty tribes are engaged in incessant warfare with each other. For about twenty years the Rhenish Missionary

Society has been labouring among them, with good success. There are nine stations and 200 small congregations, numbering 1,300 converts. Christianity finds a strong competitor in Mohammedanism, which had won over many of the tribes by means of the sword before the Dutch interfered, and is still very active in gaining converts in a more peaceable way. On the Island Nias, near Sumatra, with a population of 800,000, the Rhenish Society has two stations, and has recently gathered in twenty-five converts as first-fruits. Three Dutch societies are also engaged at several stations on Sumatra, but have as yet made very few converts.—*New York Independent.*

NEW ZEALAND.

A handsome monument has been erected at Paihia to the memory of Archdeacon Henry Williams, who went out under the Church Missionary Society in 1823, and laboured zealously for forty-four years. The cost, £178, has been borne by the Maori Christians alone. Bishop Cowie, and a large assembly of Europeans and natives, including nine Maori clergymen, were present at the unveiling on January 11. Among the native speakers was one, Wi Han, who remembered the Archdeacon's first landing on the island.—*C. M. Gleaner.*

SAMOA.

Intelligence has been received from Samoa of the death of the Rev. Dr. Henry Nisbet, the distinguished missionary, from congestion of the brain. Dr. Nisbet was a native of Glasgow, and studied along with the Rev. Dr. Geo. Turner, with whom he was ever afterwards associated, at Glasgow University. They were ordained as missionaries in 1839, and the following year sailed for the South Seas as agents of the London Missionary Society. The first field of labour was in Tanna, an island in the New Hebrides, close to Erromanga, where there had recently been massacred the Rev. John Williams and his young friend Mr. Harris. Messrs. Turner and Nisbet carried on operations there for a short time, but, on account of an insurrection among the natives, they were obliged, under cover of night, to flee with their wives for life. They landed at Samoa after a perilous voyage of four weeks, and set out afresh on the second stage of their missionary life. Since then they have met with great success in their work; and, in addition to ordinary missionary labours, established in 1844 the Samoan Missionary Seminary, which has sent forth more than 600 native agents during the past thirty-two years, and which has each year an average attendance of eighty students. This seminary has all along been superintended chiefly by Drs. Turner and Nisbet, and is now self-supporting. A few years ago Dr. Nisbet was at home in this country superintending the printing of important works in the Samoan dialect, and occupied many of the leading pulpits of the Glasgow churches. Shortly after returning to Samoa, the University of Glasgow conferred upon him the degree of D.D., as it had previously granted that of LL.D. to Dr. Turner.

Evangelical Alliance.

"All desire to be rich, but few have recourse to the true means, the knowledge of the blessing of God. All desire to be saved, but few have recourse to the true means, to know Christ, the Mediator. And in like manner all desire concord and peace, but few have recourse to the true means, which is mutual charity, mutual love, charity brotherly and without hypocrisy."—MARTIN LUTHER.

PROCEEDINGS OF COUNCIL.

A meeting of Council was held on Wednesday, July 12; John Finch, Esq., in the chair. The Scriptures were read and prayer offered by Donald Matheson, Esq.

NEW MEMBERS.

The following persons were unanimously admitted to membership:—

Richard Corfield, Esq., Madrid.
Robert Gilkinson, Esq., Alloa.
Mrs. Huish, Bonchurch.
Rev. W. S. Lewis, Worthing.
Mrs. Mahon, Alloa.
Major C. H. Malan, Stanhope Gardens.
R. Cope Morgan, Esq., Crouch End.
Rev. A. M. Preston, M.A., Winslow, Bucks.
George Richards, Esq., and Mrs. Richards, Worthing.
Clarence Roberts, Esq., Worthing.
Rev. James Sadler, Amoy, China.
Rev. G. H. Stanton, M.A., Russell Square.
Rev. J. S. Workman, Leeds.

OBITUARY.

The death of Henry Bewley, Esq., of Willow Park, near Dublin, having been reported, the following resolution, moved by the Right Hon. Lord Ebury, seconded by

Lieutenant-Colonel R. Wilmot Brooke, was unanimously passed: "The Council desire to place on record their affectionate regard for the memory of their late beloved friend and colleague, Henry Bewley, Esq., of Dublin. They remember with grateful appreciation the valuable services rendered by him to the objects of the Alliance and to Christian efforts, whether at home or abroad. They desire to pay a tribute to his gentle and catholic spirit, and with deep sympathy commend his widow and family to the care and consolation of the Divine Comforter."

NEXT GENERAL CONFERENCE.

On the subject of the next General Conference, to be held in one of the capitals of Europe, the Secretary reported that the following communication had been received from the Rev. George Fisch, D.D., Secretary of the Paris Committee of the French Branch of the Evangelical Alliance:—

"Paris, June 14, 1876.

"My Dear Sir,—The Committee of the Evangelical Alliance of Paris examined with great attention the proposal which had been agreed to in the private consultation held at your hotel the 31st of last month—viz., that the next General Conference should be held in Paris during the Exhibition of 1878. I read to the Committee your kind letter, in which you summed up the several points on which the brethren present at your hotel seemed to agree. After a mature deliberation, the Committee came to the unanimous decision that the next universal Conference cannot be held in Paris at the said time.

"We thank you most cordially for your very kind offer of co-operation, and the brotherly way in which you came to Paris in order to ask our opinion about the Conference. We feel it most gratefully.—I remain, my dear friend, very sincerely yours,

"Geo. Fisch.

"The Rev. James Davis."

NEXT ANNUAL CONFERENCE.

The Secretary reported progressive arrangements for holding the next Annual Conference at Southport in October next, and laid on the table the proof of the proposed programme.

WEEK OF UNIVERSAL PRAYER.

The Secretary read a draft letter of invitation to Christians in all nations on the subject of the next January Week of Universal Prayer. The invitation was adopted, subject to its being sent to the various official signatories whose names are appended to it, for their approval and suggestions.

IMPERIAL COMMUNICATION.

The Secretary read a letter from her Majesty the German Empress, dated Coblentz, June 24, 1876, expressing thanks for the June number of *Evangelical Christendom*. Her Majesty expresses her great interest in the transactions of the society, and adds, she will always be glad to hear about its progress.

BAPTIST MISSIONS IN EAST PRUSSIA.

A letter was read from the Rev. W. Weist, pastor of the Baptist Church in Stolzenberg, East Prussia, dated July 3, 1876, making the following statement and asking the aid of the Council. Missionary work commenced twenty years ago, on the part of the Baptists, in the east of Prussia, extending to Poland. Frequently persecutions had then to be endured; but the Government, on being informed of the good results of the efforts to evangelize the people, gave toleration, and allowed religious services to be carried on without requiring permission from the police. This liberty was for many years uninterrupted, but lately the strict letter of the law has been enforced, and formal notice required to be given, previously, each time the service was held. Penalties have been enforced and heavy fines levied in several places in consequence of the omission to get authorization, which, the writer alleges, he was officially informed was unnecessary, as no politics were discussed in these religious meetings, but only the usual worship was carried on. In consequence of the poverty of the people, the pastor finds the greatest difficulty in paying the fines, and asks the mediation of this Alliance to use its influence in obtaining a remission of the penalties.

The Council having given the subject their attention, instructed the Secretary to lay the matter before the Committee of the Alliance in Berlin, and ask their consideration to the request made by Mr. Weist.

PERSECUTION IN EGYPT.

The Secretary read a letter from Dr. John Hogg, dated Dollar, Scotland, June 15, calling the attention of the Council to the following cases of religious intolerance and persecution in Upper Egypt. The following is a summary of the facts alleged:—

Koos.—Protestants in this town had begun to erect a school-room, five years since, on ground belonging to two of their number, whilst holding meetings for worship in a hired house. The Coptic clergy, desirous, it is said, that Protestants should gain no permanent position in the town, informed the Government that, under pretence of building a school-house, it was intended to erect a

church. In consequence, the work was stopped for a whole year, when, after appeal, the Protestants were allowed to complete the building, pledge being given that it should be used for school purposes only. Religious meetings were held in a house rented for the purpose. In consequence of the large increase in the numbers attending, the place became too small for the purpose, and application was made to the central Government in Cairo for permission to hold religious services in the school-house until formal permission was given to build a church. The petition was presented in 1874, and the result was a refusal on the part of the Governor for permission to hold meetings or religious services either in the school or the dwelling-house referred to until formal permission be obtained from his Highness the Khedive himself.

Motrah.—In 1872 native Protestants, consisting of twenty-seven families, petitioned Government for permission to build places of worship on ground already purchased. The petition was favourably received at Cairo and sent for investigation at Osioot. After many delays, the petition was refused in 1873. The Protestants selected three other sites in different parts of the town, and petitioned the Mudir to indicate the one that would be eligible for the erection of a proper place of worship before again petitioning the central Government. Six months elapsed, and no answer was returned. The petition was then renewed, and nine months more have elapsed without a communication from the Government. A statement of the case was drawn up by the missionaries, and submitted in December, 1874, to the Consul-General for the United States, with a request that he would endeavour to procure for the native Protestants the right to build a place of worship.

Negadeh.—In December, 1875, three men, natives of the town, met at the house of an ex-priest, as they were in the habit of doing, for the purpose of studying the Holy Scriptures together. About two hours after sunset, these men, on returning homewards, were stopped by watchmen; the youngest escaped, but the other two were led before the Sheik, a bigoted Copt, who had often publicly declared that Protestantism should not be allowed to spread in his town. After being questioned, the two men were seized and bastinadoed on their bare feet and hips, etc., until the officers became disgusted, and refused to beat them any more. One of the men recovered after a few days; the other lingered for nearly a month, and died on the 25th of January last. When this case was presented to his Highness the Khedive by the American Acting Vice-Consul, his Highness expressed great concern, and promised that a commission should be appointed at once to proceed to Negadeh and investigate the case. The promise was made in the month of March last, and has not yet been fulfilled.

The Council instructed the Secretary to inform Dr. Hogg that his communication will have their best attention, with a view to taking such measures as may be thought desirable.

PROVINCIAL VISITATION.

The Secretary reported visits to Romford and the Isle of Wight, where public meetings had been held, and the objects of the Alliance had been advocated; also to Worthing, where a meeting was held in the drawing-room of the Rev. W. S. Lewis. The Council desired the Secretary to thank Mr. Lewis for his hospitality and valuable aid rendered on that occasion.

CONTINENTAL VISITATION.

The Secretary reported that he had been earnestly invited to visit various places on the Continent on behalf of this Alliance during the coming autumn, and received permission from the Council to comply with the request.

FINANCE.

The cash statement for the year ending June 30, 1876, was presented, showing receipts amounting to £2,160 16s. 4d.; payments, £2,000 13s. 11d.; balance of liabilities over assets, £24 12s. 3d.

SOUTH LONDON SUB-DIVISION.

The monthly meeting of the Committee and friends of this branch of the Alliance was held on Friday evening, July 14, at the house of Robert Davis, Esq., Wandsworth Common. Tea and coffee having been served, the company assembled in the drawing-room, and, under the presidency of Mr. Davis, the meeting was opened by devotional exercises, portions of Scripture being read by the Chairman, and prayer offered by the Rev. T. Ackroyd.

The Chairman in a few words welcomed those present, and referred especially to the foreign visitors.

The Rev. Anton Tien, a clergyman of the Church of England, gave an interesting ac-

count of his missionary work among the Easterns in London. God had greatly blessed the efforts of himself and others in the conversion of many souls. He spoke also of the noble work of the Evangelical Alliance on behalf of the persecuted Christians in Turkey and elsewhere, and concluded by asking the sympathy and prayers of those present for his work, in seeking to bring the light and truth of the Gospel to those who are now in darkness.

The Rev. J. Henson, a coloured minister (of the Methodist Episcopal Church in Canada), and the original of the celebrated character "Uncle Tom" in Mrs. Beecher Stowe's world-famed book, then addressed the meeting, giving a brief account of his life and labours. He had been a slave forty-two years, when in 1830 he effected his escape. He still showed in his person the effects of the cruel beatings to which he had been subjected. His mother was a Christian, and he remembers that when he was quite a child she would weep and pray over him that he might learn to love Jesus. On one occasion, when a lad of sixteen, his mother begged him to ask their master to allow him to go to a preaching service a few miles off; and though he objected at first, yet the sight of his mother's sorrowful face and her tears led him to ask the necessary permission and attend the service. The barn was crowded, and he could not get very near to the preacher, but his earnest tone and manner impressed him. The sermon was preached from the text, "Who died for us," the preacher enforcing it by saying even the negro in his chains may claim this mercy. The words rung in Mr. Henson's ears and led to his conversion. Soon afterwards he commenced "preaching, as they called it," among his fellow-slaves. Afterwards he learned to read, and advanced in experience and knowledge of the Scriptures, until later on, when he was ordained a minister in Canada. He has been instrumental in founding many churches among the people of his race, residing in the back settlements of Ontario; and now he was on a mission to this country to raise a fund for the building of a school-house for coloured children. To this day, in some parts of Canada, coloured children are not allowed to mix with the whites even in the Government schools.

The Rev. Dr. M'Ewen concluded the meeting with prayer, and the company adjourned for refreshments.

THE SYRIAN PROTESTANT COLLEGE.

The report of the above-named institution has been sent us, from which we give the following particulars. Some thirteen years ago the American missionaries resident in Syria determined on the foundation of a college for spreading sound Christian instruction, the want of which had been urgently felt by those who had long been labouring in that land. A temporary preparatory department was established in 1865, the College itself was opened in the autumn of the following year, and a medical department added two years later. The present buildings were erected in 1872-73. The College is conducted upon strictly Protestant and Evangelical principles, and is open to students from any of the Oriental sects and nationalities who will conform to its regulations. Some eighty young men are now enjoying the advantages it offers; among the sects represented are the Protestant, Orthodox Greek, Papal Greek, Latin, Maronite, Mohammedan, Druse, Armenian, and Coptic. Without endeavouring to force Protestantism upon students of other sects, every effort is made by the personal intercourse of professors and instructors, in the class-room and at other times, and by the general exercises and arrangements of the institution, to bring each member into contact with the distinctive features of Evangelical truth. All boarders are required to be present at both morning and evening prayers, and to attend the regular Sunday services in the College chapel, conducted by the professors in rotation. There are also College Bible-classes upon the Sabbath-day, and a voluntary weekly prayer-meeting is carried on by the students.

As a proof of the growing esteem in which the College is held by the local Government, it is stated that the College property is freed from taxation, and other privileges are accorded. The daily meteorological report from the College Observatory is also telegraphed free to Constantinople.

The "Medical Department" has awakened deep interest throughout the country. Hitherto native practitioners have been for the most part grossly ignorant and incompetent. This school furnishes a professional training in accordance with the principles and practice of modern science. The course of instruction is comprehensive and thorough. The number of students at present is about thirty

—all paying their full fees. A special course has been arranged for those who desire simply to become pharmaceutists.

The College has an able body of instructors, native and foreign. The Rev. Daniel Bliss, D.D., President, is now on a visit to this country, seeking funds to increase the number of special scholarships; there is also an immediate necessity for the establishment of a "professorship of the English language and literature," for which a sum of £5,000 is required.

CHRISTIAN WORK IN VIENNA.

We have received the first annual report of the services held in the new premises built for carrying on evangelistic work in Vienna, and to which reference was made in the April number of *Evangelical Christendom*. From the report it appears that meetings have been regularly held in the Hall on each Sabbath-day, and on other days of the week. The attendance has been generally good. The Sunday services have been presided over by Mr. Edward Millard, Professors Vogel, Rödel, Palotta, Revs. J. H. Brühl, and Evangelist Iseli, of Bâle. The authorities have not placed any difficulty in the way beyond sending a police officer in plain clothes, who simply attends each service, but his presence has in no way proved an annoyance. The Sunday-school has been attended by nearly 100 children, and although it has had to encounter opposition, nevertheless it has been allowed to continue its useful operations. Week-night meetings have been held for Bible-classes, united prayer, instruction in languages, etc., and for meetings in connection with the Young Men's Christian Association. There is also a Dorcas Society in connection with the Hall, which has rendered good service by providing a supply of garments for Christian fugitives from Turkey during the recent insurrection in Herzegovina. Mr. Edward Millard, the valuable agent of the British and Foreign Bible Society, takes a deep interest and active part in the services carried on in the Evangelistic Hall. This Christian enterprise for presenting the Gospel in Vienna, carried on in the true spirit of the Evangelical Alliance, is commended to the generous consideration of its members. The Secretary will be happy to receive further contributions in aid.

CONTRIBUTIONS RECEIVED SINCE JUNE 24, 1876.

	£	s.	d.
Bradford Subscriptions	14	17	0
Leeds Subscriptions	3	7	6
Worthing Subscriptions, per Rev. James Wood	6	0	6
Miss Oxley	1	0	0
Colonel Lawe	0	10	0
Rev. J. J. G. Nash	0	10	0
Liverpool Ladies' Committee, per Miss Davies	7	0	0
Rotherham Subscriptions, per T. Wigfield, Esq.	6	16	6
Wm. Stevens, Esq.	1	0	0
Coldstream Subscriptions, per A. Robb, Esq.	0	10	0
Rev. John Gritton	0	5	0
Ebenezer Stiff, Esq.	1	1	0
Bolton Subscriptions, on account, per Jabez Johnson, Esq.	11	10	0
Alloa Subscriptions, per John Duncan, Esq.	18	9	6
Rev. James Long	0	10	0
Mrs. Prinsep	1	0	0
Samuel Hanson, Esq.	1	1	0
Edinburgh Subscriptions, per John Hopes, Esq.	25	2	0
Rev. John Thomas	0	5	0
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